AMERICA

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Are We Communists?

EDITORIALS and articles on the Mooney and the Scottsboro cases, published in this Review, have elicited comments that are sad rather than amusing. Some critics advance the theory that we have fallen into the nets of the Communists. Others, not yet ready to admit that conclusion, warn us that it is bad policy to agree with the Communists on any subject that may be debatable. Thus it would seem that we "have gone Red," if the first assertion is true, and if the second, that we have failed in the great virtue of prudence.

Happily neither assertion is true. Those who find no difference between the position of this Review and that of the Communists, either do not know the Communists or do not know us. It is our persuasion, to use no stronger phrase, that the criminal proceeding which presents the possibility of injustice to any man, ought to be thoroughly sifted, so that redress may be made to the accused and, if possible, to the State whose sovereign dignity has been outraged by misuse of the courts.

Unless we wholly misunderstand their practices, that is not at all the attitude of the Communists. We have yet to hear of an instance in which they have been genuinely interested in using constitutional means, or any means in reason, to free men unjustly accused or convicted of crime, and to make reparation to the State. Unless we do them great injustice, it seems to us that their chief purpose is to stage a public exhibition which will draw attention to their tenets, even though that exhibition result in another miscarriage of justice.

Our position in the Mooney case was dictated by our belief that both Mooney and, in an even greater degree, the State of California, had suffered serious wrong in the courts. For the same reason we denounced the first Scottsboro trial, and in this case, the Supreme Court of the United States reached the same conclusion. Between this position and that of the Communists, there is nothing whatever in common. One is based on love of justice, the other on principles which are incompatible with justice.

In this day of glaring injustice to the poor and the lowly in so many fields of human activity, we are quite willing to go into court to plead on the charge of imprudence in presenting their cause. Not everything said by a Communist is, by the fact, erroneous; not infrequently he states a premise borrowed from Leo XIII or Pius XI. We Catholics should learn wisdom from the experience of the past. Forty years ago, we, in America at any rate, used the great Labor Encyclical of Leo XIII chiefly as a club wherewith to beat Socialists. Until Pius XI reaffirmed and developed the principles of "Rerum Novarum" in his Encyclical, "Quadragesimo Anno," published just two years ago, many of the older generation recalled the first Encyclical only as an anti-Socialistic tract.

Worse, perhaps, in the hot zeal of the middle 'nineties, we fell into the error of rating as "Socialistic" schemes that were as far from Marx and his delirium, as the Baltimore Catechism is from a Moscow edict against religion. Meanwhile, we calmly ignored the great principles of social justice and charity which Leo bade us preach and practise. We shall repeat that error, and with greater loss, if we permit the modern Communist to identify himself with a justice which he detests, but is willing to use for advertising purposes, while at the same time we refrain from denouncing injustice, on the ground that by speaking out we enter into fellowship with the powers of darkness.

To a Catholic, these truths should be obvious.

Wherever the courts are abused, a human soul suffers injustice. But wherever justice is maltreated in the name

of the State, not only the State, but God Himself, the source and sanction of all law and righteousness, is outraged. Our pity goes out to the prisoner in his cell or on the scaffold, but our wrath should flame against miscreants who abuse, or fools who unwittingly mock, an all-just God in whose Name alone courts sit and laws have binding power. For a perversion of justice, we repeat, is not a crime against the defendant alone, but against the State, and against our God, of whom it has been written that He is all-just, and also that His peculiar property is to have mercy and to spare.

The Shorter Work Week

DURING the hearings by the House Committee on the Black bill, establishing a thirty-hour work week, opposition developed from unexpected quarters. Representative Connery, chairman of the House Committee on Labor, insisted that fairness to the American worker made it necessary to forbid the importation of goods, manufactured abroad under a system with which the thirty-hour week could not compete. Spokesmen for the sugar, anthracite, canning, and building-material industries, took their stand with Mr. Connery, and for a time it seemed that a ban on foreign materials would be incorporated in the bill. On May 1, however, the President stated, through the Secretary of Labor, that he did not agree with Mr. Connery, and on the same day Senator Robinson announced that the plan had been abandoned, at least for the present session of Congress. However, as the hearings are being continued, it is assumed that an amended bill will be introduced at the next session.

We believe that Senator Robinson has been well advised in permitting the bill to go over. Presidential influence might have secured its passage in the House, even with the demands of organized labor slighted, but that would have acted as a handicap on the good intentions of the President, and might easily have frustrated all that was good in the bill. The Secretary of Labor was as insistent on a minimum-wage clause, as Mr. Connery was with his demand for the exclusion of foreign goods. Miss Perkins argued, and with reason, that without provision for a minimum wage, manufacturers would simply spread the present wage cost over a larger number of workers. Labor, with equally good reason, argued that a legal minimum wage is always, in practice, a maximum wage, and that the machinery erected by the bill tended to set aside labor's right to collective bargaining. In addition to these major differences, differences less important were urged by every delegation that appeared before the Committee, so that day by day, possibility of the bill's adoption by the House grew more remote.

Nothing, however, will be lost by this delay. As a matter of fact, the bill does not seem to fit into the Administration's program at this stage. Attempts to set it in place, before other features of the Administration's program, such as farm relief, the control of currency, and the tariff, are given time to develop, are like trying to jam a section of a jig-saw puzzle into the wrong place. There are many pieces to this puzzle, and it is no loss of time to make haste slowly.

The Railway Program

THE text of the Administration's railway program was published on April 27. Like the other measures which constitute the President's reconstruction plan, it is sweeping in character. Labor has already declared against it on the ground that it penalizes the worker to rescue the roads. Nominally, at least, the proposed bill protects the right of collective bargaining, and does not amend or modify the clauses of the Railway Labor Act which turn on this point. In spite of this, however, labor believes that the bill will inevitably increase unemployment, decrease the purchasing power of the employes retained, and put the worker at the disposal of a Federal board.

It is our conviction that many of the changes which the Administration wishes to effect through this bill, should be effected, and thoroughly. At the same time, in making them the Administration will face one of its most difficult problems. The roads will be compelled to eliminate unnecessary operation costs, so that, in the words of the bill, "undue impairment of net earnings may be prevented." Among the unnecessary costs the bill seems to place such duplication of service as two or more terminals, where one will suffice, and certain accessories, such as airplanes and bus lines. The bill touches even more difficult ground in providing for the financial reorganization of the capital structure of the roads.

There is "dynamite" in this plan, as well as in that of the thirty-hour week. When the plan begins to operate, there will be an explosion, and some one will be hurt. It is perfectly plain that at present the roads cannot meet their fixed charges, many of which date back to the buccaneering period of railway financing, and show a profit. The roads have strenuously denied that their stocks are watered, and technically, perhaps, they are right. But until their capital structures can be "strengthened," a pregnant word indeed, they must either increase their income, or decrease their expenses. They cannot hope for an increased freight and passenger rate at this time; far from asking this, a number of the roads have been permitted by the Interstate Commerce Commission to stimulate passenger traffic by reducing fares and abolishing the Pullman surcharge, and to solicit larger freight shipments by offering a door-to-door delivery system. Within the last few years, the roads have been borrowing from the Government, but this process cannot be continued indefinitely. The Government has about reached the end of its resources and, in any case, this form of subsidy increases, ultimately, the roads' fixed charges.

Nothing is left, then, but to cut expenses. But if terminals are closed and trains discontinued, thousands of men will be thrown out of work. Again, should the financial reorganization, planned by the Administration, decrease the value of railway securities, as it probably will, every bank and insurance company in the country,

together with a huge host of private investors, will be unfavorably affected. We are not without hope, however, that the Administration program, with its necessary reforms, can be put through with a minimum of loss to investors, and, especially, to labor. Of all labor groups, the railway workers have suffered more keenly, perhaps, than any other from unemployment. Their needs should be given the first consideration.

The Revolt in Iowa

TWO weeks ago a group of Iowa farmers dragged a judge from the bench in open court, and carried him to a crossroad where they beat him, covered him with grease and dirt, and at last placed a rope about his neck. Under threat of death, they tried, without success, to force him to agree that he would sign no more foreclosures of farm mortgages.

It would be difficult to overestimate the significance of this outburst of lawlessness. Occurring in a farming community, in a State whose people are noted for their peaceful character and for their respect for authority, it means that the farmers are slowly ripening into rebellion against an intolerable situation. This was not an outburst skilfully, patiently, fomented by Communists, but, as Arthur Krock writes in the New York *Times*, "a spontaneous native demonstration of revolt against things as they are today." The farmer, the symbol of stability, fighting against economic conditions which reward his labor with a foreclosure on his property, has appealed to violence. The first agrarian uprising in this country is indeed fraught with deep significance. It is, moreover, a warning that the oppressed will not longer tolerate the burdens that crush them to the ground.

For years the farmer has been the football of the politicians, and his patience has been scarcely less than miraculous. For a quarter of a century the trend from country to city has gone on unchecked, for the reason that the economic pressure which created it has mounted steadily higher. Since 1929, according to the Department of Agriculture, the farmer's gross income has decreased by fifty-seven per cent. In 1932, the decline was seventy-two per cent, which means that in some sections of the country the farmers are penniless. Their expenditures for machinery, fertilizer, and building materials reached a new low minimum in that year, since their resources were only about one-fifth of what they were in 1929. Money for taxes, interest, and wages, dropped to about one-half the totals for these purposes in 1929.

It is obviously intolerable that our farmers should be compelled to live under conditions in which they not only cannot find a profit, but are actually dispossessed for debts which cannot possibly be avoided, if they are to live at all. As Dr. John O'Grady observed, in the *Catholic Charities Review* for February, "the American farmer is loaded down with $10,000,000,000 in mortgages," held in varying ratios by the Federal land banks, the insurance companies, and private investors. About sixty per cent of the mortgages are held by the last group. Up to the present, at least, the banks and the insurance companies have been firm in their belief that these investments are basically sound, and hence have been inclined to deal with the farmer as leniently as possible. Unfortunately, when a farmer carries debts that can be met only by bankruptcy proceedings, "the holders of mortgages have no alternative" but to sell him out. This, apparently, was the case in Iowa.

The scaling-down of all farm mortgages now seems inevitable. How this is to be accomplished in detail must be decided in the States affected, as well as by Congress through the new farm bill. One thing is certain, and that is that the country can no longer afford not to help the farmer.

The Society of St. Vincent de Paul

CHARITY, in its most Christlike form, is the work of the Society of St. Vincent de Paul. Founded just a century ago in the city of Paris by Frederic Ozanam, M. Bailly, and seven young associates, students or professional men, the Society has striven from the beginning to sanctify its members through the exercise of the spiritual and corporal works of mercy, and through them to sanctify the world. For at their very first meeting, it was agreed that the Brothers of St. Vincent de Paul were not to content themselves with vicarious works of charity. They were to go in person, as did our Blessed Lord, into the homes of the sick and the poor and the distressed.

"If you intend the work to be really efficacious," said the saintly old layman, M. Bailly, "if you are in earnest about serving the poor, you must not let it be a mere doling out of alms, each bringing a pittance of money or food." When Our Blessed Lord cured the sick body, He brought healing also to the sick soul, and when He fed His people with bread, He likewise fed them with the teaching that would bring their souls unto life everlasting. His example, then, was to be the model for every Brother of St. Vincent de Paul.

As the Society, protected by the approbation of the Holy See, has spread throughout the world, so has the need of its spirit of charity grown more necessary. The charity of the Catholic Church is the charity of Christ Himself, who while He cared for the people in their temporal needs, taught them that the needs of their souls were of higher importance. Charity is not philanthropy, for that at best is love of man. Charity is first of all love of God, and of man for the sake of God. While the work of philanthropy may seem brilliant, rated by earthly standards, in the courts of God it is as sounding brass and the tinkling of cymbals. It begins with this earth, and there ends, while charity raises those who give and those who receive to the very throne of God.

"In bygone days Christianity did wonders," said the scoffers at Paris in 1833, "but today it is dead. You who boast of being Catholics, what do you do?" It was this taunt that went home to Ozanam, and brought forth his cry to his young associates, "In God's dear name, let us be up and doing! Let our deeds be in accord with our

faith." Faith, he thought, should be placed under the safeguard of charity; and with this resolve in his heart, he went into the slums of Paris to teach a generation which cursed God that the revelation of God was a revelation of love for all men.

Is any lesson more needed in the world today? Today, too, the cry is for Catholic Action, and for Catholics whose lives mirror the holiness of the religion which they profess. Religion is never more winning than when it exercises the works of charity. May the blessing of Almighty God spread abroad in this year of jubilee, the spirit of Ozanam, soon, we trust, to be raised to the altars. For it is the spirit of Jesus Christ without which nations crumble and the peoples perish.

Note and Comment

Playing the Stock Market

SPRING has come, at least in some parts of the country, and while the young lambs bound, the canny promoter pulls out his "sucker list" and falls to work. Do the invitations to purchase oil, mining, and beer stock, by mail, which are now helping Postmaster-General Farley to balance the budget of his department, mean that we have at last turned the corner, bumping sharply into our old friend, Good Times? Or can they mean that the Government's secret service is adopting this devious device to find out who has any money? We do not know. They seem to indicate, however, that even the Kreuger and Insull syndicates have not been able to satiate the appetite of the American public for stocks and bonds that are a credit only to the skill of the engraver. It ought not to be necessary to state that it is more profitable to purchase the Brooklyn Bridge for a quarter than to trust your savings to a gentleman of whom you know nothing, except that his letter heads are beautifully engraved on crackling paper; but it is. It is also useless.

Education for Peace

THE Catholic Association for International Peace, which celebrated its seventh annual conference on Easter Monday and Tuesday at the Catholic University of America, in Washington, suffers from the fearful handicap that people, for the infinitely greater part, are more interested in fighting than in peace. One and all, the demagogues of the present time appeal to their followers to battle. Lenin came to power on "peace, land, and bread," but speedily changed his cry to warfare. Nevertheless, said Prof. Parker T. Moon, President of the Association, at the dinner on Monday night, to those who think that the peace movement is futile: "If the peace movement is futility, what is the prospect of the other alternative—war?" No defeatism can be admitted in the peace movement; the only question is to find the root of the evil. So, said Dr. Moon: "It comes back to us as an individual question, whether we are going to have the courage to work, think, and pray that there may be justice and peace on earth." But individuals are reached through the schools. There is no use blaming it on the statesmen, was the view of Prof. Carlton Hayes; the trouble is with their constituencies, and "in the last analysis, the bringing about of a better order that is more favorable to peace and less favorable to war comes down to an individual responsibility, and it has to be done through the schools." Such education, to be effective, must come from those schools which alone can clearly and authoritatively distinguish between objective right and wrong, for whom ethics are ethics, and not conjecture or empiricism. Our Catholic schools have in their possession the ultimate key to international peace.

What Is Fascism?

THE word *Fascism* seems to be about to acquire as many meanings as the word *liberal*. To the ordinary newspaper reader it would undoubtedly be the same as dictatorship. To Norman Thomas and the Socialists it means the partnership of the State and capital in the control of business, and is the opposite of Socialism, which means the partnership of the proletariate and the State. To the haters of Hitler, it means an exaggerated nationalism, and nobody seems to recognize that Hitlerism is really Socialism. To the Communist a Fascist is something like a Cossack, and that means the police. To foreign correspondents the "fascist countries" means reactionaries, and particularly those which react against Versailles. In reality, Fascism, reprobated by the radicals, is akin to the criminal syndicalism outlawed by many of our State laws and defended by all the radicals. The Mussolini dictatorship in Italy is really a passing though necessary phase; in reality, the Italian State is Fascist precisely inasmuch as it is organized, both politically and industrially, on a syndicalist basis, through its fourteen "corporations" of employers and workers, which control both Government and business. It is curious that few writers except specialists seem to have realized this fact. Pope Pius in "Quadragesimo Anno" pays his respects to it. He compares "this syndicalist and corporative system" to his own system of "occupational groups" which he wishes to see adopted as being the sole way to bring about *social* justice, but records that the Fascist way has been criticized as stifling private initiative and tending too much in Italy to forward the special aims of a political party. He looks to those who have been formed on right principles in "Catholic Action" to correct these blemishes.

Workers' Paper

THE meeting place for all the radicals in New York City, Union Square, was mildly surprised, a few days before Labor Day, to see circulating around a new labor sheet which bore the name of the *Catholic Worker*. The first issue of this little eight-page paper, "planned, edited, and written in a kitchen of a tenement on Fifteenth Street, on subway platforms, on the 'L', the ferry," is

dedicated to the police of New York. If they did not wish to buy it, it would be given to them, though the price was but "one penny." Their attention is called to the Encyclicals of Leo XIII and Pius XI, and their sympathetic and intelligent support is requested. Al Smith was approached for an interview but was too busy, and so his place was taken by a writer whose address, "when he is not employed outside the city in manual labor, is Uncle Sam's Hotel, the Bowery." For the next issue the Mayor will be asked for an interview, but if he is too busy also, "we will try the doorman at the City Hall, or one of the unemployed sitting on a bench on a City Hall Park bench." The owner, publisher, editor, editorial writer, reporter, and proof reader is Dorothy Day, who was once a Communist, but is now a Catholic, and writes for AMERICA. Sweat shops, exploitation of the Negro by the United States, Pope Pius' social philosophy, the Scottsboro case, child labor, and many other things come in for attention. The expenses of the first copy of the paper, which is "at present" a monthly, were paid by poor people, acquaintances of the editor.

Suarez
The Jurist

ON April 30, a celebration was held at the Catholic University "to commemorate the contribution to international law and politics of Francisco Suarez, the famous sixteenth-century Jesuit." Three addresses were made, one on "Suarez and His Times," by the Rev. Peter Masterson, S.J., professor of history and government at Georgetown University, the second on "Suarez and the State," by Dr. Herbert Wright, professor of international law at the Catholic University, and the third by Dr. James Brown Scott, President of the American Institute of International Law, on "Suarez and International Law." This is the second celebration at the Catholic University designed to call to the attention of students of international law, "the important part played by Catholic priest-professors in laying the foundations for a sound basis of international peace and policies." Last year, the anniversary of the Dominican friar, Francisco de Vittoria, the founder of international law, was commemorated at the university, and the addresses on that occasion were published. The proceedings of the Suarez celebration will also be put in book form, and distributed to professors of international law throughout the world. The university is to be congratulated on publishing these proceedings with much valuable material.

Mary's
Day

EVERY year since 1928, on the Saturday which is the eve of the civic "Mothers' Day," the International Federation of Catholic Alumnae celebates "Mary's Day." This is making "Mothers' Day" truly Catholic, by beginning it in Heaven. The movement was started by Mrs. Philip A. Brennan, President of the I. F. C. A. In November, 1927, she secured permission from the executive board to launch the movement, and at the end of March, 1928, sent out the first appeal. Three States were chosen (Tennessee, Indiana, and New York) and 17,000 pledge cards were issued within the six weeks that remained before the day set for the first "Mary's Day." Of these 15,000 were returned, and the names of these "first members" now lie beneath the Mary altar which the I. F. C. A. donated to the National Shrine of the Immaculate Conception. "Mary's Day" was founded to honor Mary under the title of "Mother of Mankind," in close union with the title of her Son—"Christ the King." All are asked to do three simple things on that day: (i) hear Mass and receive Holy Communion; (ii) wear visibly the Miraculous Medal; (iii) give a "Mary's mite" to some good cause as a gift to Mary on her "Mother's Day." All are urged to repeat frequently the ejaculation "O, Mary conceived without sin," etc., and to pray for "the safeguarding of the purity of our girls and the sanctity of our homes." The movement has won approval from high Church dignitaries, and has been blessed by the Holy Father. It has spread to many other national groups of Catholic women, and to every State and into Canada. A special feature of this, the fifth year, will be the dedication at St. Agnes College, Memphis, Tenn., of a statue which is the first (as far as it is known) to be erected to "Mary the Mother of Mankind," and the gift of St. Agnes' Alumnae Association.

In Which
We Apologize!

IN the course of an article, "Our Pupils Are Happy," published in this Review some weeks ago, Mrs. Ethel C. Watts, assistant principal of a Chicago high school, was quoted with reference to her methods of enforcing discipline. The quotation was taken without change from an account of the school and its customs, which had appeared in the Chicago *Tribune*. This account, however, could not have been more false, even had it advanced the proposition that Mrs. Watts kept order in the school by means of a club and a knout. All the statements attributed by the *Tribune* reporter to Mrs. Watts, and to the superintendent of the school, are without warrant in fact; they were not made by these ladies to the representative of the *Tribune*, or to anyone else, and do not represent their opinions. We are glad to print this correction, and to apologize to Mrs. Watts for re-publishing the remarks published in the *Tribune*.

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Lawyer, Judge, Priest, and Saint

PAUL L. BLAKELY, S.J.

ON a sunny afternoon in August, 1932, at the conclusion of the International Congress of Comparative Law at The Hague, an American lawyer, the Hon. John H. Wigmore, motored with some friends to the old town of Tréguier, on the coast of northern Brittany. Entering the cathedral, they were met by the curé, Canon Lainé, the Mayor, and a delegation of citizens. Before a beautiful shrine, prayers were offered, and with solemn ceremony a handsome brass, engraved with heraldic devices, was dedicated. It bore this inscription:

HOMMAGE
DES AVOCATS DES ETATS UNIS
D'AMÉRIQUE
AU PATRON DE LEUR PROFESSION
SAINT YVES
EN SOUVENIR DE LEUR VISITE
21 AOUT 1932

"I come here with my friends, as delegate from the Bar Association of the United States, to pay respect to St. Ives, the patron of lawyers," said Mr. Wigmore, in presenting the tablet. "A man of great learning, austere habits, kind heart, and unselfish Christian devotion, he spent his whole life, both as lawyer and judge, in rendering justice without recompense to the poor, the widow, the orphan—in short, to all who had need of justice. May we too, with the Divine aid, imitate his example, so far as is possible for our frail humanity, in discharging the noble task of our profession."

All lawyers have at least heard of St. Ives, and to most of us, priests and laity, his name is vaguely familiar. But very few seem to know much about him; where he lived, and when, what he did, and why, like Blenheim, he is famous. Even that unfailing source of information, the Catholic Encyclopedia, contents itself with a scant score of pregnant lines which only whet our curiosity. Some years ago, when the New York Guild of Catholic Lawyers was in course of organization, I stood out for the election of Blessed Thomas More as patron of the Guild, on the ground that as compared with St. Ives he was no shadowy figure of legend, but a very substantial beef-eating Englishman. Happily, my ignorance did not prevail against the wisdom of Msgr. Cashin, and so St. Ives is, as he should be, our primary patron.

Now of one man only, I think, can it be said that he was simultaneously a lawyer, a judge, a priest, and a Saint. Blessed Thomas More, my defeated candidate, the last Catholic to sit as Lord Chancellor of England, and the first layman to attain that exalted place, was a lawyer, a judge, a saint, and a wit to boot; but he was not a priest, although he loved nothing better than to serve Mass. All of us have known lawyers who parted from their clients, few or many, to take Holy Orders, and I suppose, too, that there have been judges who laid aside the dignity of office to sit thereafter in a tribunal of infinitely higher dignity and power, consisting in a dingy confessional in a village church. But the one man in history, as far as I know, of whom it can be written that he was a lawyer, a judge, in both the civil and ecclesiastical courts, a priest, and finally a canonized Saint, is St. Ives, who died in Brittany just 630 years ago, this coming May 19.

The best account in English of the Saint is found in two illustrated articles contributed by John H. Wigmore, dean-emeritus of the law school of Northwestern University, to the *American Bar Association Journal* for March and December, 1932. To the lawyer, Dean Wigmore needs no introduction. His "Treatise on Evidence," in four volumes, his "Principles of Judicial Proof," and half a dozen other works, sufficiently indicate his high rank among writers on the philosophy and practice of the law. Were Dean Wigmore a member of the Catholic Church, he could not write with clearer insight, or more sympathetically, of the great lawyer-saint. I hope that all Catholic members of the profession will read his articles, and I here wish to acknowledge my indebtedness to him for many of the biographical data in this paper.

Born at Kermartin, near Tréguier, on October 17, 1253, Ervoan Helouri, canonized as Ivo (the Latin equivalent, I suppose, of the Breton Ervoan, French Yves) was the son of Helouri, Lord of Kermartin, and his wife, Azo du Kenquis. Like other great men, he had an unusual mother, who trained him from his earliest years in love of God and of his neighbor. At the age of fourteen, he was sent to the University of Paris, and here for ten years he devoted himself with distinguished success to rhetoric, philosophy, theology, and law. Among his fellow-students at this celebrated university were Duns Scotus and Roger Bacon. During these years his life recalls that of a more mature student at the same University, St. Ignatius Loyola, nearly three centuries later. Although gently nurtured and of noble stock, Ives wore the humblest garments and slept on a pallet, sharing what came to him from his patrimony with the poor. All his life he exhibited a noble indifference to luxury and even to conveniences; "living with the barest necessities of shelter and clothing," writes Wigmore, "sharing money and garments and food with the needy."

From Paris he went in 1277 to Orleans, for at that time his University had no school of Roman law. Here he remained about three years, and then returned to Tréguier to practise. The ability of the young lawyer quickly won recognition, and he obtained the post of assistant judge on the staff of the archdeacon, who held court at Rennes, the capital of Brittany. Four years later, about 1284, he took Holy Orders, was appointed to the charge of a suburban parish at Minihy, and was made deputy-judge to the Bishop of Tréguier. As the Bishop himself rarely sat, Ives occupied for that region a position much like that of sole judge in a Federal Court of Ap-

peals. Today, the several offices of lawyer and priest, and of judge and advocate, could hardly be united in the same man. But that was not true 600 years ago.

At that time, practically all lawyers were priests, and the code was the vast mass of ecclesiastical canons, added to an even vaster and somewhat amorphous body of local customs, exemptions, and privileges. Up to a certain stage, the training of the lawyer went *pari passu* with that of the ecclesiastic; for so closely joined were the interests of the people and of the Church that a knowledge of theology and of the canons was normally necessary to the advocate and judge. In the next place (I speak under correction) I gather that the distinction between judge and advocate was not, as with us, clearly drawn. The judge sat to discover the truth and so do justice. The lawyer sat with him (*adsessor*) to help him to arrive at the truth. Essentially, then, the lawyer appeared neither to defend nor to prosecute, but to search for the truth. Traces of this ancient identification of lawyer and judge still survive, and I well remember how an old Kentucky lawyer used to fume at the phrases, "evidence for the plaintiff," "evidence for the defendant." "Why not evidence *to the truth?*" he would growl. Ives, sitting on the bench, probably made short shrift of people who came with fraudulent claims or false accusations. Taking the case into his own capable hands, he sifted the allegations, and, in the fine old phrase, "dispensed justice," to all who came before him.

Well may Wigmore fear that this wonderful man who "for thirty-five years lived consistently an ideal life of service and sacrifice in the cause of justice," has set a standard for the profession "perhaps unattainable." But the profession can aim at it. To begin with, Ives was a narrow specialist—he worked exclusively and, of course, without fee, for the widow, the orphan, and the poor! Even at that, he sifted his client through a fine mesh. First, after discussing the issue, he would try to settle it out of court, and he had a genius for these settlements. Next, if the client's case did not square with his ideals of justice and charity, he would decline to undertake it. Finally, every applicant was required to take his oath that his cause was a just one in conscience. In that event, he would say cheerily, "For the sake of God, I will help you." His maxim, writes Wigmore, was that every claim must be founded on "good law and equity, *bon droit et raison,*" or he would have nothing to do with it. His practice was by no means confined to ecclesiastical cases, for the court had a jurisdiction which extended to all kinds of civil and criminal cases. In this sense alone, Ives was not a specialist.

I am not disposed to preach a sermon on the Saint's professional code. Under our system, the lawyer may defend a man, irrespective of his guilt; indeed, he is bound by his profession and by the law to use all just means to protect the natural and proper statutory rights of his client. But it is surely shameful for the lawyer to make such common cause with criminals and gangs that he becomes (viewing the matter objectively, and apart from technicalities) a participator in their guilt, and a guarantee that they may go and safely sin again. Again, in civil cases, no lawyer is morally justified in undertaking a case which he clearly knows to be unjust, nor may he threaten litigation in order to force by compromise an unfair advantage for his client. Business may be business, but it must not be rapine. Between the two, there is a vast difference.

But Ives was more than a shrewd and humane judge and lawyer, writes Wigmore. He was a deeply learned man. Blessed Thomas More began his life on the bench by clearing the docket, a thing that had not been done for three centuries, and Ives began his judicial career by codifying the laws. To this end, he undertook the onerous work of searching out and analyzing all the laws of Brittany, "a welter of all sorts of written and unwritten and conflicting traditions as to tenures, dues, and privileges." Twenty years after his death, this codification was made the foundation for the official Custumal of Brittany. His fame spread throughout the land; he often argued on appeal at Paris, and, according to tradition, his is the first recorded name of the bar of that city.

For nineteen years, Ives served as lawyer, judge, parish priest, and missionary. Austere in his private life, but full of charity to all, humble and ever self-sacrificing, in his parish this saintly lawyer was the kindly father of his flock, and a man of God on the bench and at the bar. Observing the spiritual poverty of some of the outlying districts, he would go from place to place, often preaching seven times a day, "and the crowds would follow him, hanging on his message of good will and right conduct." Worn out by his incessant labors, he died before the completion of his fiftieth year, on May 19, 1303, at Louannec. His venerable remains were interred in the burying ground of his church at Minihy, near Tréguier, where they now repose, and his tomb is a place of pilgrimage.

The demand for his canonization began at once, and was stimulated by the miracles obtained through his intercession. John, Duke of Brittany, supported by Philip of France, and Anne, his Queen, and by a host of nobles, presented the petition to the Pope. In 1330, the commission appointed by Pope John XXII began its sessions. More than a hundred miracles were alleged, and it is interesting to observe Wigmore's tribute, the tribute of a master of evidence, to the thoroughness of the commission's work. Finally, on May 19, 1347, Ives was solemnly canonized by Clement VI, and his feast was set for the same day.

No one can read Wigmore's account and not grow in veneration and love of St. Ives, this human-hearted man who loved justice passionately because he loved God above all, and in God, God's poor and oppressed. Beautifully does this American scholar epitomize the lesson of his holy life. "He pursued his career as an ordinary man, amid the very same every-day conditions that surround any lawyer and any judge, at any time and in any country. Well may he be enshrined in our aspirations as an ensample of the ideal of justice attainable in real life by a member of our profession."

Casas Viejas: The Impertinence of Truth

LAWRENCE A. FERNSWORTH

A PRECEDING article related the tragic case of the Andalusian town of Casas Viejas where, among twenty-two rebels killed by the Spanish Shock Police, six were burned to death in a hut without chance of escape, two were shot down when they attempted to flee the flames, an old man was shot dead at his doorstep, and twelve were shot dead after being taken prisoners. The facts were established by a parliamentary commission two months after the events. The story of how these facts were arrived at forms a chapter in the still-young life of the Spanish Republic that is quite as tragic as the story of the massacre of rebellious peasants.

* * *

It is February 1, twenty days after the massacre, and the scene is the Cortes at Madrid. There is great expectation because Prime Minister Manuel Azaña and his Ministers are to be questioned regarding the affair which, up to this moment, has been buried in official silence.

A single front has been formed against the Government by the misnamed Radical party of Alejandro Lerroux, the Conservative Republican party of Miguel Maura, and all the Right wing. The Casas Viejas affair is meat to them. After one has excepted a few individuals, one may say that their present attack upon the Government is actuated by neither moral conviction nor outraged sentiment. Although they now attack the Government for having killed twenty-two rebel peasants, they are just as capable of attacking it for not having killed any. Indeed, in the Government's shoes, they might have killed more. Did not Lerroux make speeches accusing the Government of being too suave in dealing with perturbers of order? And did not Maura, while a Minister, shield those who in Seville wantonly shot down prisoners by applying the *ley de fuga* or law of flight? The debate is just what the papers describe it as being—a political one. A debate after the old Spanish manner, be it added, in which words and political expediency count for everything and truth counts for almost nothing. Herein consists the prologue to this Spanish tragedy—that the Republic should have brought no change in the mentality of the foremost political leaders—neither the new ones nor the old—nor in their attitude toward truth.

Still the picture must not be painted too darkly. There are, as has been said, those who raise protesting voices out of motives of conviction. There are those who denounce the Government and then vote for it because they fear that any Ministry that might succeed it would be worse. There are those who share the indignation of the Radical-Socialists, forming part of the Government's supporting bloc, threatening to withdraw their two Ministers from the Government and finally held in line by only two votes—that is, on a party division which stands seventeen to nineteen. By this narrow margin the Government saved itself from falling. What I wish to point out is that the really hopeful sign for Spain that emerges from this whole business is that within the ranks of the Government's supporters themselves there are those capable of believing that "truth" and "justice" are something more than mere words intended to embellish orations.

The battle is opened and deputies arise to confront the Government with their charges, still mere embryos of truth. The culminating charge is that the Government itself is responsible for giving the word that started the massacre.

The Government's spokesmen answer with a bland denial, with a demand that those who make charges of abnormalities in the Andalusian town must bring proof thereof, and with a denunciation of the accusers as "enemies of the Republic."

Finally arises the white-haired "intellectual," Don Manuel Azaña, chief of the Government. All these charges are a fantasy, *novelesque,* he is saying. "The police have committed no such acts as is charged to them, and if they had the Government would not protect them." Let the charges be proved and then let it be proved that the Government protects the guilty, he adds. Thus the case is apparently closed with the Government's plea of "not guilty."

But the case is not closed. Certain unreasonable ones insist that a plea of not guilty is not proof of innocence. They return to the attack demanding that a commission investigate the facts. Señor Azaña cannot accept the proposition "because the Government and the Cortes know perfectly well what occurred at Casas Viejas even though Señor Algora (author of the resolution) does not." Further, the Government cannot permit judgment to be passed upon its affirmations and "considers this class of intervention on the part of parliament as inconvenient."

Nevertheless an unofficial commission goes to Casas Viejas because the Government has said that those who accuse it must bring proof of their charges. The commission obtains proof in abundance. During its hearings a certain Cadiz newspaper, *El Noticiero Gaditano,* committed a great breach of etiquette against the Republic by printing some of the testimony. It was fined by the Governor and notified to the prosecutor for further action. Well-educated Spanish newspapers do not, under the Republican regime, commit such breaches of etiquette as to print the whole truth where the Government is concerned. Or if they do they must be permitted to pay for their further education.

On February 23 there is another interpellation in the House, and the proofs which the Government demanded are produced. The Prime Minister can no longer say that "the Government and the Cortes know (knew) perfectly well what occurred . . ." so he excuses the Government on the ground that it did *not* know perfectly well what

occurred, because those who should have made their reports to the Government had been silent. He is quite unperturbed by the taunt of his opponents that now, after more than forty days, the Government is still ignorant of facts which it might have learned in five minutes. The Government stands absolved because its responsibility ceased after the moment that order was established in the town, and it would now appear that all the excesses had occurred after that moment—so the Prime Minister argues.

Before this day's debate closes the Prime Minister is obliged to accept the naming of an official parliamentary commission to investigate the facts. This concession is wrung from the Government by the indignant ones among its own supporters. Were the Government to say no, it would fall. So the Prime Minister no longer makes the pretense of finding the commission inconvenient. The commission goes to Casas Viejas and officially learns all the facts that have already been learned unofficially by its predecessor. Its report is even more damning.

At this point events took a startling turn. It had become obvious that the Prime Minister, in denying the responsibility of the Government for the excesses which occurred "after order had been established," was placing the blame on the Shock Police. But Spanish Shock Police also have their pride. So five captains of the corps issued a statement in which they declared that no less a person than the Director General of Security, Arturo Menendez, had given them orders that in such cases as Casas Viejas there should be neither prisoners nor wounded, the obvious implication being that all prisoners should be killed.

The statement naturally provoked much *escandalo* in the Cortes. Señor Azaña said: "I cannot permit that those who have the duty of obeying and keeping their silence should rise against the Government." He said that if these men had had any complaint they should have made it to their superiors. Their superiors, it would appear, were men who knew how to keep their silence, as witness the further declaration of the Prime Minister that the particular superior officers of the five captains had denied receiving any such orders. That proved, the Prime Minister argued, that the orders in question could not have existed. On this last point the five captains' first superior, the Director General of Security, gave the best proof of all when he said that since the captains could not produce the orders in writing, it was perfectly obvious that they did not exist. The Prime Minister closed the debate by affirming that the declaration of the five captains was an impertinence for which they had been arrested and separated from the service.

If anywhere in this whole drab mess of equivocation the truth stands forth nakedly, it does so in the declaration of the five captains. If they sought personal advantage they might have gained it by keeping their silence. By speaking out they had nothing, absolutely nothing, to gain except the salvage of their personal dignity. They were hazarding their positions and courting persecution and they must well have foreseen they would lose. By every known test of truthfulness their statement must be accepted as true. If they are criticized for their manner of making it, they can well reply that it was their only course in view of the so obvious conspiracy on the part of their superiors, even to the Prime Minister, to silence the truth.

Yet this act of proclaiming the truth before the country which had a right to know it is what is branded by the Prime Minister as rising against the Government.

It was a crime and, to boot, an "impertinent" thing.

The impertinence of truth! That seems to have been the great principle which all this hubbub has served to establish. The twenty-two land-hungry peasants of Casas Viejas must be given credit for a share in establishing that principle, since if they had not died it would never have been proclaimed. And thus, although they obtained no more land than is comprised in a resting spot in God's acre, they would appear not to have died vainly.

Soviet Sovereignty and Human Rights

JOHN LAFARGE, S.J.

IN all the discussions of the recognition of Soviet Russia, the most difficult question is to ascertain why an essentially oppressive movement, which openly discriminates against class in favor of class, is heralded as progressive, advanced, humanitarian. Why do women, for instance, like Jane Addams, Amelia Earhart, President Ada L. Comstock, or Julia Peterkin, presumably in the forefront of all liberal movements, rush to Washington to persuade the Secretary of State that the world will come to an end unless Russia is forthwith recognized? The puzzlement for the ordinary mind, accustomed to the obvious face of things, is to grasp how the same argument is used by the same people in precisely contrary directions.

On March 7 of this year, for instance, Maxim Litvinov, Commissar for Foreign Affairs of the Soviet Government, caused some surprise when he refused to allow Russia to cooperate with the Committee of Twenty-One, established by the League of Nations for consultation on the Manchurian situation. The United States agreed to cooperate, not Russia. The reason for M. Litvinov's course, as the press at once pointed out, was his desire to show to the United States that Russia would not play with them unless Russia were recognized. So we were placed by this skilful diplomatist in the peculiar position of appearing to oppose Japan, if we recognized Russia, and of siding with her, if we did not. American anti-Japanese feeling, presumed by the Russians to be considerable, was to impel us to seek recognition for the Soviet Government, not from any merits of that Government, but as a "reason of State," as an instrument of national policy. Recognition was to act the part that wars, alliances, and marriages between reigning houses so elaborately staged in the days of seventeenth-century Europe.

M. Litvinov had proposed for us this "reason of State" as far back as December 11, 1932, when he said

that "the commencement of the present troubles in the Far East is in no small degree due to the fact that not all of the States situated on the shores of the Pacific Ocean have been maintaining diplomatic relations with one another" (New York *Times*, December 12, 1932).

Now all sorts of arguments may be advanced for regulating international questions by reasons of State, or, to use M. Litvinov's own words, by the "rupture or refusal of relations," a method which he apparently considers proper when it favors his Government, but "not a suitable means" when it goes against it. These arguments were advanced in the sixteenth century by Joachim du Bellay, arguing against Pope Paul III in favor of the "realistic" policy of Francis I, King of France, whom rivalry with Austria had driven into alliance with the infidel Turk. Du Bellay made appeal to the natural law, which all men have in common, which is more than do the advocates of Soviet recognition; but the reason he assigned for alliance with the avowed enemies of Christianity was the same as that unwearyingly alleged by M. Litvinov, that thereby we should have "the peace of the State." The French sailor, Valbelle, was disgusted at the sight of three Turkish galleys that arrived in May, 1538, in the port of Marseilles, and wrote:

> Since it pleases the King, it will have to please me. They were loaded with fine merchandise, which they had robbed from the poor Christians and along with that was a multitude of Christians, women and children, whom they had seized from the Genoese and Spaniards. God grant these latter the favor to escape from their hands! (Joseph LeCler: *Etudes*, February 20, 1933).

With vastly more skill and modernity of logic, the "reason of State" was defended against terrific opposition by its master, the great Cardinal Richelieu, a century later. Here it was question of defending, in the light of Catholic ethics, the delivery of the people of the Catholic Valteline, in Switzerland, to the sovereignty of the Protestant Grisons, and of alliance, in combating Catholic Spain, with the Protestant Hollanders, Swedes, and English.

With biting sarcasm, the moulder of France's destinies sneered at the hypocrisy of the Spanish sovereigns. "The preservation of the Catholic religion," he wrote, "which is the Pope's principal aim, is for His Majesty only a pretext, for *his* principal aim is the increase of his dominions." And in his *Mémoires*: "To have God and Our Lady in their mouths, religion in appearance, a rosary in their hands and only temporal interests in their hearts is the first maxim of State for their proud nation!"

"In the face of such refined Macchiavellism," writes Joseph LeCler (*Etudes*, March 5, 1933), "the policy of the 'pious party' (*parti dévot*) might appear childish and even dangerous in its impenitent idealism." This "pious party," which sought to refute Richelieu's shrewd realism by appeals to Scripture, has been abundantly ridiculed by historians. Yet in the light of the incalculable distress which later "reasons of State" and the wars that they have engendered have inflicted upon the world, those simple reasonings seem today far less foolish than they did to the wise men of the nineteenth century. "In spite of the rivalries which then divided Europe, they continued to believe in Christian unity and fraternity." They believed in the "Body of Christ." Strange that the keen shafts of Soviet satire are now directed against the national rivalries which these last defenders of the Christian community of nations dimly foresaw, and which plague the world today!

In one of his former dispatches (May 18, 1932), Mr. Duranty told of a foreign diplomat's impressions of Russia:

> This amazing country—it makes your head spin, and I have considered why. It is a gigantic top, and like all tops it must be whipped to keep moving.

I must confess that my own feeble head has done some spinning in trying to follow the logic of recognition as drawn from national rights. The Soviet advocates reject as utterly horrible the idea that we, as Americans, can have any concern about what is done to or with the Russian people. If a few millions are deported from their homes, by the passport system; if Communist warrior Kshatryas are being created to bind agricultural untouchables, as serfs, to the soil; if the Government itself is organized for the utter eradication of religion, man's primary right, that is merely an "internal affair," which concerns us no more than how the Kalmuks build their medicine houses. National sovereignty rules out such concerns, qualms, or interests. Governments are created merely to facilitate the exchange of goods, and are not concerned even with what happens to the fruits of exchange. To think otherwise, is to be of the "pious party."

So rigidly is this principle to be observed, that even a bare inquiry into the conditions of the country to be recognized is resented as a violation of sovereignty. No Westerner, says Mr. Duranty, "can judge the Eastern concept of mass action save by our own standards" (New York *Times*, May 3, 1932), which standards of course are invalid and hence to be rejected. The trial of the employes of the British Metropolitan-Vickers Corporation has shown that the mere attempt to obtain accurate business information concerning Russia is chargeable to "economic espionage." "My firm gives Soviet Russia credits to buy machinery," said Thornton, one of the accused, in his trial on April 13. "So," said Roginsky, the assistant prosecutor, "you investigated the stability of Soviet power through your agents." Thornton, runs the report, said he had. Soviet business *is* Soviet power.

Advocates of recognition, states the report of the Foreign Policy Association for March 15, 1933, "argue . . . that Soviet leaders might justly regard the campaign conducted in this country by anti-Soviet elements as an attempt to interfere in the affairs of the U. S. S. R." Certainly; according to the Marxist theory, by which there is no nationality but merely international class warfare. A public discussion of Soviet conditions is, in their minds, an act of initial warfare upon their own internal regime. But if we, to use the blunt expression of Father Edmund A. Walsh, S.J., ask them to check their razors at the door, in view of our own desire to mind our own internal affairs, our sovereignty is but an instrument of oppression, while theirs may be invoked *ad libitum*.

"First and foremost," wrote Mr. Duranty in the *Survey Graphic* for February, 1933, "it [the Soviet Union] desires peace, *that is, absence of interference from without.*" The words that I have italicized betray what, after all, M. Litvinov and his Government are driving at: peace, not of justice to human rights, but "absence of interference from without"; freedom to treat human beings as they find expedient, under the cover of national sovereignty, but without consideration as to what disturbance of peace *they* may effect by their own interference.

At the recent convention in Washington of the Catholic Association for International Peace, Dr. John A. Ryan, of the Catholic University of America, brought out with great clearness the doctrine that nations owe justice to one another, as do individuals; that discriminations of nation against nation, such as trade restrictions, violate, per se, international charity. But neither justice nor charity between nations can be urged if human rights are to be subordinated to political expediency. Time, with its bitter lessons, has shown the flaw in the reasoning of Richelieu and the apologists of Francis I. Still bitterer lessons, even in the precious field of trade, are in store for us, if, as a nation, we abandon our concern for such rights, on which depend the peace of the world.

Ethical Aspects of Some International Problems

JOHN A. RYAN, D.D.

II. The International Debts

THE second ethical problem presented by existing international conditions arises out of the debts owed by our late "associates in the War." There is no sufficient or even serious ground for denying that these legal obligations were from the beginning moral obligations. These European Governments borrowed the money from the United States to carry on the War and solemnly promised to pay it back. Originally it was a debt of justice which no amount of high-sounding arguments about "the common cause of humanity" or any other sort of specious reasoning can annul or erase. Even though it could be seriously maintained that the loans were necessary to save America from invasion and from losses exceeding the value of the loans, the controlling fact is that neither the United States nor the Allies regarded them in this light. Both parties looked upon them as freely contracted loans which were to be repaid.

What neither the lender nor the borrowers seem to have realized at the time of this agreement was that repayment of such huge sums might become impossible. International loans differ in one essential respect from similar contracts made between inhabitants of the same country. The latter can be repaid in domestic currency, while loans between different countries or between their respective inhabitants can be settled only in money which is good in the country of the lender as well as in that of the borrower; that is, in gold. At present, none of our World War debtors possesses sufficient gold or is likely to possess sufficient in the reasonably near future to continue paying the annual instalments in that medium. For any of these countries to attempt this task would be to cause such derangement in its financial system as would inflict grave, even very grave, hardship upon millions of its people. This hardship would be quite as great in the case of millions of persons as that which would excuse an individual from immediate payment of an honest debt or immediate restitution on account of an injustice which he had inflicted upon his neighbor.

In cases of grave inconvenience or grave need, all the authoritative Catholic moralists permit postponement of the discharge of the obligation. The only exception to this course allowed by the moralists occurs when postponement would place the creditor in a worse predicament than that into which payment would plunge the debtor. No one who really knows the relative economic conditions of the debtor countries and the United States will seriously contend that they exemplify this exception. The people of the United States will not be in a worse position if they fail to receive the annual instalments of the interest on and principal of the debt than will the peoples of the debtor countries if they attempt to make gold payments. So long as they are in their present economic and financial difficulties, the latter will not be under moral obligation to attempt to pay the debts in gold. Moreover, it would be physically impossible for any of the debtor nations to make more than two or three such payments. At the end of that time, their gold supply would be practically gone and they would have no means of obtaining more, owing to their unfavorable balance of trade. The only way by which a country can obtain gold from abroad is by exporting more goods than it imports.

It should be kept in mind that the great bulk of the payments which we have already received on account of these debts was derived from borrowed money. The United States loaned money to Germany, Germany transferred it to the Allies, who in turn paid it back to the United States. This process has come to an end because Germany can borrow no more from the United States and the Allies virtually canceled the German reparations at Lausanne.

The only remaining way in which large international payments can be made is in services or goods. Services do not provide an adequate method of repaying the War debts, inasmuch as neither America nor her citizens employs the services of the debtor nations in sufficient volume. Payment of the annual amounts in goods is theoretically possible for all our debtors. For example, the 2,500,000 unemployed workers in Great Britain could undoubtedly produce goods of sufficient value every year to cancel the annual amount of interest and sinking-fund payments due to the United States from that country.

But we do not want their goods. The American pro-

ducers of the kinds of commodities sent us from Great Britain under this arrangement would strongly object to this sort of competition. Imagine the outcry from our textile manufacturers if the Government of the United States were to accept payment in the products of the Lancashire factories and then proceed to sell them to the people of the United States. Were such a transaction carried out just once from one of our debtors, the outcry against cancelation would entirely cease, never to be heard again.

The outcome of the dispute abou' German reparations is highly instructive in this connection. For more than a decade French statesmen and politicians defended the claim of their country to these payments on plausibly ethical grounds. Germany had caused the War, so the familiar argument ran; Germany should therefore pay for at least the damage she had done; Germany had promised to pay, in signing the Versailles Treaty and repeatedly thereafter; therefore Germany must pay.

The situation was not so simple. Many Germans, and many non-German historians, denied that Germany was more guilty than other nations; the sanctity of the Versailles Treaty did not stand the test of time; and Germany was unable to pay, for technical reasons that the French found difficult to understand. Before their disillusionment, French statesmen had merely to compute the damages (and pensions). Their demands ranged from thirty to forty billions of dollars. When Germany did not pay, a French statesman resorted to the extreme measure of military invasion of Germany's industrial center, the Ruhr basin. Yet in the long run France learned that payment depended upon a complex of factors difficult to control: German willingness to pay, German currency stability, export balances, gold reserves, American loans, credit conditions, international trade competition, etc. Again and again French treaty rights to reparations had to be reduced, "amputated," as French politicians said. And in the end at Lausanne in 1932 only the merest shred was left of French reparation rights. Had the Lausanne agreement been proposed ten years earlier, it would have been regarded as incredibly generous; in 1932 it was more inevitable than magnanimous.

Since the debts cannot be paid in gold without oppressive and immoral hardship upon the debtors and since we will not allow them to pay in goods, there is an end, for the present at least, of the moral obligation. When and if the economic and financial condition of the debtor countries should change so as to make payment reasonably possible, the moral obligation would revive.

In the absence of a present moral obligation to pay, the futile attempt in the United States to compel payment by belligerent agitation and denunciation is plainly unjust. It is likewise immoral because it hinders international goodwill, international economic welfare, and international peace.

Sooner or later American political leaders must face the complex facts of international trade and finance. Sooner or later the debt-funding agreements will have to be revised downward, as French reparation claims were revised at Lausanne. We must go to Lausanne or a Lausanne will come to us.

To be sure, this country is justified in striving to obtain from its debtors whatever other advantages are obtainable in lieu of actual repayment. Only two such benefits of any importance have been advocated or are conceivable. The first is general world disarmament by the debtor nations in return for debt cancelation. While such an arrangement would result in a saving of several hundred million dollars in our expenditures for military and naval upkeep, it is scarcely practicable and perhaps not desirable. The time for it seems to have passed, so far as the debtor nations are concerned. Moreover, it is not an altogether admirable method. It resembles too much the operations of the "Big Stick." It is not a noble method of international trading.

The other beneficial arrangement that has been suggested is an agreement to cancel the debts gradually in return for greatly increased purchases of our goods by the debtor countries. As generally set forth, however, this benefit is entirely illusory. The increased purchases of our goods by the debtor countries would call for compensation, inasmuch as the plan does not contemplate our resumption of the practice of lending the Europeans the money to purchase our increased exports. That crazy and deceptive practice came to an end in 1929.

Since the debtor nations would not have gold to pay for their increased imports from us, they could discharge the debt thus created only by sending us goods in return. They would have to increase their exports to us, by the same measure in which they increased their purchases from us. In other words, their exports to us would not be in payment of the War debts, but a return for our exports to them. Hence, the only advantage of cancelation in return for increased purchases of our goods would be an expansion of our foreign trade, that is, an increase of imports as well as of exports. Inasmuch as this would mean an advantageous exchange of goods for both the United States and the debtor nations, it is economically and ethically desirable. The importance of this proposal should not be underestimated, even though it would not be a monetary offset to debt cancelation or debt reduction. Moreover, it would have the important ethical influence of fostering good relations and peaceful thoughts and attitudes.

MOMENT INFINITE

Not when the sunshine, God,
With its molten light
Gilding the splendor of a summer day,
Found me youthfully arrogant and gay. . . .
Passing You by!

Remember, rather, the blackness, God,
Of that aching night!
Wildly watching her labored breath, dimmed eyes,
Bursting my heart in tearless, wordless cries
Of "God! God! God!"
For this was I!

HELEN L. LOWREY.

Forgotten Mothers

GRACE HEFFERNAN

MOTHERS' DAY cards fill the stationers' windows. Mothers' Day bouquets scent the air of the florists' shops. Mothers' Day candy flaunts its delectable sweetness from every drug-store counter. This year, if the shopkeepers can help it, we are not going to forget our mothers.

Yet, and this is a significant feature, their interest does not stop with our own mothers. Huge red-and-white signs dangle before our eyes questioningly. "Have you remembered the mother of your friend?" one asks. "Have you remembered the mother of your sweetheart?" a second coyly inquires. After this we are prepared for "Have you remembered your wife's mother?" which really sounds much better than "Have you remembered your mother-in-law?" Perhaps you have, but not exactly as the advertisement would have you recall her.

The point is, however, that the advertisers have shifted the emphasis, and it is now proper to remember anybody's mother. Taking the point, I would stretch it into a line. I propose, then, those women who, although deprived of the hallowed name *mother,* have lived up to the ideals of motherhood to a more perfect degree, it may be, than actual mothers. They are the "single women," "the old maids," if you will, who have cherished and cultivated the maternal instinct, and as teachers and advisers have made up to forlorn children for the loss or neglect of their mothers. Caricatures in literature, these "old maids" are heroines in life. Tender them a tribute of affection on Mothers' Day, for richly have they merited it.

Innumerable are the jokes that turn on the "old maid," and the youngsters on whom she lavishes care and affection. But as we laugh, let us pause to consider the number of children actually dependent for their upbringing on single women, and by consequence, the number of foster mothers who devote most of their lives to the care of other people's children. Our thoughts turn at once to the Sisters in the schools and in the homes for babies and children. Their work is beyond price, for they train healthy bodies and healthy minds, and inspire affection and reverence. But we can eliminate these women, for their efforts are generally recognized, although, I admit, not always at their true value. Besides, many Sisters are actually called "Mother," and this plea is for those who may never claim even the title.

Eliminating, then, the Religious, we concentrate on the spinsters whose dominant motherliness goes so commonly unremarked; the maiden aunts, the maiden schoolteachers, the maiden business woman. It is somewhat strange that the activities of the maiden aunt should need recounting, because we all know her. We watch her every morning, as she takes little Jimmy to school, so that Jimmy's mother can have her breakfast in bed. We see her every day in the classroom, with dozens of little children about her. We come across her, a bit gray now, and with a touch of arthritis, still working in an office, and putting every penny aside, to send niece Margaret to college. We meet her on sunny afternoons in the department stores, buying finery, not for herself, but for debutante Patricia who is in desperate need of a new evening dress, and desperately afraid that she may be left on the shelf, like her maiden aunt.

Yes, it is a familiar picture. It is a touching one, too. When Jimmy and Margaret and Patricia grow up, will they repay their self-sacrificing aunt? Jimmy may proudly introduce his friends to his youthful-looking, charmingly poised mother, hoping that careworn Auntie will have sense enough to remain in the background. Margaret weeps tears on her aunt's shoulder on her graduation day, not tears of gratitude, but tears because she has discovered that some other girl has a richer outfit than Auntie could give her. The now successfully married Patricia prays that Auntie will not drop in on her bridge party, with that dowdy velvet hat, popular some ten years ago. There are just enough exceptions to this picture to keep us from despairing utterly of human nature.

Even more to be pitied is the spinster schoolteacher. Whether or not they appreciate her fully, nieces and nephews at least remember now and then that they have an aunt, and so send her a birthday card or a pot of pansies. But the pupils over whom the warm-hearted instructor, like Emily Sparks of "The Spoon River Anthology," poured forth her love, pass on after a few months to another instructor, who, perhaps, cares for them not at all, but who charms them completely by her sea-green eyes or brick-red dress. Then they pass to the world without the school walls, where they soon forget entirely her at whose desk they always met a smile, and whose meager enough handful of silver supplied them with money for lunch, money for eyeglasses, money for club dues or autograph albums, so that they might keep their unthinking little heads high before the eyes of their classmates. Occasionally, it is true, when these pupils reach a prosperous old age, with its accompanying leisure for sentimentality, they recall with tears the foster mother to whom they owed so much for keeping them on the upward path early in life. Then they resolve to give her a banquet which, through its publicity in the newspapers, will show to the entire city how much they think of her. But usually by that time the spinster teacher has passed on, her death being as completely overlooked as her life.

Last, and most neglected by their beneficiaries, are the business women who, although rushed for long hours during the day, have yet time at night to remember little urchins in their neighborhood. No one knows that they have spent their Easter-holiday savings fixing a bunny basket of clothes and toys for the foreign family of twelve children down the street. No one knows that their dessert money every noon is used to buy milk for the impoverished babies around the corner whose mother spends whatever the organized charities allot to her on butter-

scotch instead of on staples. No one knows, except the foreign children and the impoverished babies, and they are too young to remember, and their parents have a way of taking such sacrifices for granted.

Even literature, the champion of the unknown hero and heroine, has generally neglected these motherly spinsters except, as suggested before, to caricature them. Many books describe aunts, of course—who could forget Tom Sawyer's Aunt Polly and Anne of Green Gables' Marilla? But in these books the phase of unrewarded maternal instinct has been omitted. Other spinsters we have also in literature, as for example Pollyanna's Aunt Polly, who ordinarily are treated from the romantic angle. They either have had, or are going to have before the end of the book that essential of almost every plot—a love affair. Consequently the virtues of single motherly women remain unsung.

Now we need not write novels about self-sacrificing bachelor ladies; we need not practise the remedy made famous by Winnie-the-Pooh and "start a society about it"; we need not, especially, pity all these poor, dear women whom our friends and neighbors have neglected. We need not do anything at all, of course. Only, would it not be heart warming, on this sunny May morning when we are buying pink and blue cards for our own mother, and for everybody else's mother, to include in the purchase just a little one for a so-called "old maid" but, really, a forgotten mother?

Education

Our Lady and Little Children

SISTER MARY, I.H.M., Ph.D.

RUSSIAN SOVIET education has one major factor in common with Christian tradition—its work begins with the little children, those whom in the pedagogical terminology of today we term "preschool." Throughout the Christian ages these children have been trained by their mothers. The Church has known, with its penetrating understanding of the Divine Plan, that the building of a Christian nation is in its detailed fulfillment dependent on this work of the mothers. If our society is to be re-Christianized in this new era that is upon us, Christian mothers must again be roused to their great responsibility in laying the foundation of Christian character. This work must not be left, as is so frequently the case today, to the period when the child enters school. Nor may it be delegated to the nursery school. The nursery school, we may say in passing, can never do more than supplement the mother's work by giving the child, for a few short hours a day, an opportunity for broader social contacts.

That this preschool period is of paramount importance to the individual's entire life is axiomatic in the psychology of today. The study of children between the ages of two and six reveals that physically, especially up to the fourth birthday, it is a period of rapid growth in height and weight and of an equally marked development in motor coordination. Mentally, it is a period of rapid sensory development, creative skill, language power and reasoning ability in the simple problems of the little one's life. Socially and emotionally, it is a period during which a great change takes place in the broadening of affections to include others as well as mother (especially after the third birthday), and in the ability to take part in loosely organized play activities with other children.

These natural activities constitute the material out of which, as it were, the foundation stones of basic life-habits are to be formed. This writer's as yet unpublished study on the moral development of over 1,200 preschool children, Catholic and non-Catholic, shows that this period is no less one of rapid development in basic moral power than in physical, mental, and social powers. It was found that composite data on development of such basic moral qualities as obedience, justice, honesty, truth, courage, etc., show a rapid growth in these concepts between the ages of three and five years, with more accelerated periods of development in the first half of the third and fourth years. The increase in moral development from five to six was found to be comparatively slight. This places on the mother the great share of responsibility in the inculcation of moral habits. The most important formative work must be done between the ages of two and five years. It is, consequently, the mother's work.

A little more than a year ago there appeared in the *Parent-Educator* a tentative report on the religious concepts of about 175 children. The completed report on the religious concepts includes over 700 Catholic children between the ages of a year and a half and seven, from widely diversified environmental groups. The findings in the completed study set forth in even greater relief than did the tentative report, if that is possible, the importance of the mother's position in religious training.

The problem set the child in the study was very simple—to name the characters in attractively colored photographs of the Christmas scene and of the crucifixion group. The pictures were about four by six inches in size, and were held directly before the child, or if he wished, were held by him. Each picture was presented separately and the child was asked, "Whom do you know in this picture?" "And whom else do you know"—in case he stopped before naming all characters. Now, despite all that we might expect from the psychological evidence of the development of the child's powers in the period before five years, this is what, expressed in percentages, we found:

Age	3 yrs.	4 yrs.	5 yrs.	6 yrs.
Know				
The Infant.....	24	45	72	87
Christ Crucified	34	62	84	94
Our Lady with Infant.....	0	21	45	75
Sorrowful Mother	0	11	58	58

There can be no question, psychologically and pedagogically speaking, but that the percentages which we find at the six-year level could and should appear as early as the three-year level, and certainly, at the latest, at the four-year level. The question which forces itself upon our minds as a result of these findings is, "What is the

effect of this neglect upon the spiritual life of our children?" Since the neglect in training is so much more obvious in the knowledge of Our Lady than in that of our Lord, these comments will be limited to teaching little children to know Our Blessed Mother.

Mary, our Mother, has ever been the pride and glory of Christian womanhood. This fact alone should make the mother zealous to turn the heart of her little ones at the earliest possible moment to Her who is the Mother of Jesus, our God. To teach the child to know Jesus through Mary is the soundest possible method, whether we look at it from a psychological, pedagogical, or theological angle. Our Lord came to us through His Mother; He will come to the mind and heart of the little child through His Mother. The one great concept which means all security and love and happiness to the baby is "mamma." That word is the first in most children's vocabulary. Why not, as a simple application of visual education, use pictures of Our Lady to point out the obvious fact of "God's mamma," or "Jesus' mamma"?

The great reason for this natural and early development of knowledge and love of Mary in the life of the little child is, of course, the theological one. It has been set forth with overwhelming force in the recent Mariological treatise of Father Ambrose Mayer, O.S.M., "The Cross-Annunciation." In this work Father Mayer supports the opinion that Mary is the Mother of the human race, not by her adoption of us, not merely as a result of the expression of a wish of her Divine Son, but by an actual contract which Our Lord proposed at the most solemn moment of His life, the moment of His death agony, to Mary His Mother and to St. John, our representative. The contract was attested to by Mary and by John, and in that moment, even as at the Angelic Annunciation, a new creation of God came into being—Mary's motherhood of our supernatural life, and our supernatural filiation with Mary. Now, since God gives all the graces and powers necessary to each of his creations, Mary has the grace and powers necessary to mother the supernatural life of each baptized soul. More, each baptized soul has the graces and powers necessary to know and love its Mother Mary. Since next to the gift of Himself in the Incarnation, this gift of Mary, His own Mother, to be ours, is the greatest treasure God has given mankind, there follows a responsibility second only to depriving little children of the knowledge of God, in keeping them in ignorance of their Mother.

If Christian mothers could but realize that the Motherhood of Mary is a greater reality and of more importance to their children than is their own natural motherhood, could they then be so negligent in making her known? Who would deny the importance of the natural mother to her little one, especially during the first few years of life? Is it too much to insist on the importance of Mary, the Mother of the soul's life, to the little one as its mental, moral, and spiritual faculties begin to develop? What could not the light of her love accomplish in the initial formation of the two or three-year-old's character!

No acquisition of later life has the power over the human heart and will than the loved influences of childhood have. We have failed lamentably, it would seem, in making Mary one of those great forces. Do not American mothers love Mary, the patroness of our beloved country, enough to make new the old, old crusade: Bring Mary, the Mother of Mankind, into the lives of the little children!

With Scrip and Staff

THE prayers of the terrified Princess filled the air, as did the rumblings and roarings of the dragon preparing to devour her. More and more appalling grew the situation, as the Princess' brave little handmaiden returned every few minutes with reports on the dragon's advance; which she thoughtfully submitted in writing, so that at least a record should remain after the Princess had been consumed. Immense, therefore, was the exultation of Princess and maid alike, as word came that the great and noble warrior St. George was on his way, for no other purpose than to rescue the Princess from her dire plight. At last he appeared upon the scene.

Carefully tying his steed to a neighboring tree, for there was danger that the dragon might set his eye upon the animal as well, the Saint made his way to the grotto where the Princess had sought a precarious shelter. "What can I do for you, Madame?" inquired the Saint with befitting courtesy. The Princess was overcome with mixed feelings of hope and reverence. Courtesying low to the man of God, she explained her situation in a few well-chosen words; gently rebuking the maid who interposed exclaiming: "Sure, she's in for it now, Sir!"

"My policy," explained St. George, after he had somewhat recovered his breath, "is always to make a brief survey of any given situation before counseling action. Let me note the data." Extracting his notebook from his corslet, he entered a memorandum with true military precision: time, weather, direction of wind, size of dragon and disposition it manifested, duration of Princess' captivity to date, etc.

"You have, therefore, exhausted all your resources in coping with this monster?" he inquired of the Princess.

"Absolutely," she replied. "I have appealed to my dearest friends, as well as to the general public, and the response has been nil."

"Noted," said the Saint, suiting the action to the word; and continued: "You wish to eliminate him?"

"I wish *you*, honored Sir, to eliminate him," replied the Princess with a confidence that surprised herself.

"I absolutely agree with you," said the Saint. "He has no survival value at all. Pennsylvania was full of that kind once. They presided, some 100,000,000 years ago, at the formation of the first mineral-oil deposits. But what has become of them? They are neither ornamental nor useful."

"Then, Sir, your procedure?" asked the Princess with anxious mien.

"He'll cut the old devil's head off!" said the maid.

"Pardon," said the Saint. "Let me explain. The obvious, direct-action process, is to sever the dragon's head from the rest of his anatomy. That will immediately and permanently bring relief. But there are unexpected difficulties."

Here the Saint stepped to the door of the grotto, and looked wistfully out over the landscape, while the Princess and the maid exchanged troubled glances. For a long time there was stillness, broken only by the subway-like roarings of the dragon. Finally the Saint returned, seated himself with deliberation, and asked apology—readily granted—if he explain himself somewhat more in full.

"Without circumlocution, honored Lady, let me state that my sword, my glittering, jeweled scimitar, which has beheaded a hundred dragons and ten thousand heathen, is now in the grasp of the pawnbroker."

The Princess sighed with sympathy, while the maid remarked, also with sympathy: "The depression, ain't it?"

"Alas," said the Saint. "All too true."

"Have you no other weapons?" inquired the Princess.

"None but this small dagger that I carry with me. Gladly would I rush out this moment, and plunge the blade to the hilt in the foul beast's sides; but I know that were I to pursue *that* course of action, he would simply stretch his neck my way, and devour me, boots and all. Thus I should have achieved glory, but you——"

"We'd be the Jell-O for the end of his dinner," wailed the maid. "Oh, dear, what will become of us?"

The Saint abstractedly stroked his beard. "Is there any way the dragon can be influenced?" he inquired. The three pondered a while. Finally the maid broke the silence, remarking: "You know he has a mother."

"A mother?" exclaimed the Princess. "Why, who ever heard of a dragon having a mother?"

"Didn't the holy man say he had 100,000,000 years of ancestry?" said the maid. "Sure, he has a mother; and she's the worst old thing you ever saw, blind and deaf and toothless. She can't bite or strike you, but she tells him what to do. She's the one that puts him up to it. If you could get rid of *her,* he'd tame down sixty per cent."

"And why is the mother so vicious, Ethelinda?" inquired the Princess with interest."

"Because she's Ignorance itself," replied Ethelinda. "Even if you killed the dragon this minute, she'd have some more of his kind after you."

"Obvious, then," said the Saint, "where our line of combat lies. Madame, if you will fall upon your prayerful knees again, as you were occupied when I first met you today; and Ethelinda, if you will point out to me the dragoness' lair, I will attempt at once to slay her, and thus bring a lull in the proceedings."

Tradition has it that the mother-dragon being slain, the dread monster bated his thirst for human blood; and that the grateful Princess, Ethelinda having in the meanwhile learned stenography, organized within a year's time a society for the redemption of St. George's sword from the pawnbroker.

THE Bollandists, I believe, have not yet passed upon this particular version of the legend of St. George. But it is the Pilgrim's honest opinion that in the distressing situation that confronts our Catholic parish schools, especially in our home missions, as they wonder whether or not they can reopen this coming Fall, every step should be taken to give to our intelligent and qualified laymen a clear picture of the situation as well as of the incredible harm that will come to future generations if the schools, even for a time, are allowed to close. Prayer must be invoked. More than 1,000 persons, every Monday night, have crowded the auditorium of the Church of Our Lady of Lourdes, in Queens, New York City, praying that the homes of the 1,250 families which constitute the parish be saved from confiscation by mortgage foreclosures. Similar prayers should go up for our schools. But thought, too, must be taken. Our benefactors have the sword of their generosity now in pawn. If all take thought for unification, if possible on diocesan lines, of efforts, if each diocesan feels that every school is his own; the dragon of bankruptcy may yet be restrained, if not yet utterly slain.

CIRCUMSTANCES, while not altering the Sacrament, may increase our Faith and reverence in Holy Communion. Last November, for instance (says N. C. W. C.), Almiro Faccenda, as priest, gave Communion to the villagers as he had done, as child of seven, to save the Blessed Sacrament during the World War. Joseph Wei, a Chinese teacher, has walked 9,000 miles from Singapore to make his Jubilee Communion in Rome. And the Rev. William A. Hoffman, a deacon at St. Mary's Seminary, Baltimore, had the joy on Easter Sunday of baptizing and giving First Holy Communion to his convert father, George Hoffman, of that city. It is the same Lord; but in what vastly different ways does He come!

THE PILGRIM.

WISTFUL QUESTIONING

O what is half so full of truth
And cruelty as reckless youth?
  Pandora-like, it opens wide
  The secrets sealed by age or pride,
Nor does it flinch if angry sting
Repay this bold adventuring.

What hearth has known a fiercer fire
Than leaps within youth's mad desire?
  It goads to quests for bitter fruit,
  Leaving the pilgrim destitute.
Dark are the depths of youthful grief
When scented dreams prove rainbow-brief;
  And only time can ease the smart
  Of love turned false to a youthful heart.

Ah, what is quite so calmly sage—
So tolerant and strong as age?
  Its joys are ripe as ancient wine,
  Its grief has found sure anodyne.
Wise age has learned to buffet fate,
Curb rash desire, be temperate . . .
  But oh, who would defer to reason
  Could youth be made a lasting season?

LOUISE CRENSHAW RAY.

Literature

Another Letter to Janice

CAMILLE MCCOLE

IF I may believe the garçon who is hovering near me, one has only to sit here at one of these sidewalk tables of the Café de la Paix long enough and he will see the world go by. Yesterday afternoon I elicited the most condescending disrespect from this same waiter by summoning up enough of my French to order a *cafe noir* and having him reply in very good English that I might have it with cream if I so preferred. So I'm not in a mood to contradict him today; and as I sit here the steady stream of continentals, Americans, dark-skinned colonials, and Orientals makes contradiction impossible anyway. This is indeed a cosmopolitan corner in the very shadow of what is perhaps the most famous opera in the world.

From your last letter (which I have brought here to escape the tourist atmosphere of the express office) I am inclined to suspect that this is the part of France which you would enjoy: the crowds, the smart shops, and those other bagatelles which you betray your femininity by inquiring about in each of your letters. Oddly enough though, Janice, such things do not give one any indication of the real French temper or of the real Frenchman at all; and I know that I have often gained much more from a limited conversation, limited by my French which runs even slower than their trains. I know that I have gained much more in the way of a real understanding of the country we call France from an old French couple in a third-class compartment as we shared a bottle of wine, than I have from all the crowds of Paris.

For when I think of France I think of individuals and not of crowds. And when I think of France it is rather as a series of sharply etched individuals who suggest to me the same solidity and spiritual strength which has made the best French literature of the past sixty years a Catholic one. I am far removed here from American publishing blurb and I am able to see, as I never could before, just how closely the literature of any nation is a reflection of its finest temper and spiritual poise.

There has been in America of late far too great a preoccupation on the part of our writers with that hectic sensationalism which is the result of an over-concern with the frenetic mass movement of people. It is no wonder that a writer who thinks of our race as a battalion of several billions of conflicting and nervously driven souls should often come to think of the individual as a microbe, passive and without will, pushed here and there by commanding forces over which we are told he has no control. One does not notice how tall and straight a tree can stand when he contemplates a forest of them; and the stature of man, his great humanity and spirituality, is too often lost sight of by the American writer because of this.

The Frenchman contemplates the individual; the Catholic writers of France have explored the individual soul; and the literature which most represents France, I shall always insist, is not the rabid and vitriolic work of a Voltaire, or the work of a Pascal; it is rather that which the members of what we might call a Catholic Renaissance have been contributing for the past six decades.

I recall an old Frenchwoman in her little stall way up at the top of the tower of Notre Dame, surrounded by rosaries and beautifully carved statues and books of devotion. And I think that of a certainty no zealous brother of the Baedeker ever learned more of France than I did from Madame Lecastre who lived in such a world of her own above the world that the guide books call Paris. I still think of your teasing me by saying that you thought I'd get dizzy by standing on a thick carpet, and so I know that you will readily understand why I visited so long with this old woman after I had climbed the several hundred winding steps up to her tower. But you are wrong: I stayed because I knew I would descend with more than a clearer head: that I would have a clearer vision of that inner poise which one sees in the real Frenchman.

Janice, do you recall Dorinda in Miss Glasgow's "Barren Ground"? "As long as she could rule her own mind she was not afraid of the forces without," Miss Glasgow tells us of her. That is the sort of spirit that endures always upon the printed page; and the serenity of Madame Lecastre, her warmth and kindness (she even let me tap the great sixteen-ton bell a few times), is as far removed from the cynicism of crowds and the turmoil of the dusty street (or the Bohemian garret) as anything could be. I thought long on Madame Lecastre and I wondered if you knew that poem of Charles Phillips called "High in Her Tower":

> High in her ivory tower
> My lady lives,
> And from her skyey bower
> Such largess gives,
> So fair, of love and beauty,
> So rare, of truth and duty. . . .

Last week I went by bus down through the maritime Alps and in one small village through which we drove, the streets were so crooked and narrow that in one instance some urchins who were standing on the sidewalk actually had to step back into a doorway to let us pass! *"Tenez, mes petits, la prochaine fois, il faudra rentrer dans la maison et amener les trottoirs avec vous!"*, cried our driver with the greatest good nature. "The next time, my little ones, you will have to go into the house and take the sidewalk in with you out of our way." Further on we came to a dead stop on the street, face to face with another bus fully as wide as ours. Here was a test of diplomacy: here a problem in statesmanship and neither driver—the French, you know, often exaggerate trifles until they become, as Miss Cather has told us somewhere, "dear as the heart's blood"—was inclined to give ground. They disputed and they expostulated; they gestured and they berated each other; they called each other scalawags and ruffians of the worst sort until the din grew so great that it sounded like the clashing of two gods upon Olympus and I truly thought that only our consuls could extricate us from our predicament.

But mind you, Janice, among all the imprecations that

were hurled, among all the verbal thunder, there was not a single violation of good taste, not a single word of profanity, and not once did each driver fail to preface his reproaches with a most polite *mais monsieur* or an *Ecoutez bien, monsieur*. Our own driver was still a bit offended, that you could see, and he indignantly informed his fellow that *he* had driven taxicabs in Paris and must be right; but with the help of a gendarme the affair was amicably settled, and the two drivers went up the street, arm in arm, to cement their new friendship with a glass of wine. They were gone for fifteen minutes.

I suppose that is the real French temper, too! But while I waited, and while an elderly English woman across from me fretted at the delay, I thought upon restraint and control of our two friends and it suddenly occurred to me that genuine poise may be displayed in the graciousness of a small moment just as in the tragedy of a life. I thought that this was surely not the temper of a Voltaire or a Rousseau and I thought how much of it I had seen in the writings of such Catholic novelists as Paul Bourget and René Bazin, in the effective detachment and clear vision of such critics as Georges Goyau and Bremond and Henri Massis, in the serene beauty of the poetry of Paul Claudel.

Do you see my point: there is something almost inseparable between the finer shadings of the genuine French character, and that Catholic insistence upon the dignity of the individual and the inner poise and humanity of man. It alone can result in writing that suggests large issues, and it alone can result in writing that endures. Don't you see an advantage here for our younger Catholic writers of America?

I must be going. After all, I have been here long and I suppose that even the leisurely hospitality of the Café de la Paix can be abused. Come to think of it, I wonder if the garçon could have meant anything personal when he suggested that if I sat here long enough, I would see the world go by? I'd better leave my *pourboire* and go at once. And maybe I'd better leave a kindly one in return for the use of his pen and this paper!

REVIEWS

International Politics: An Introduction to the Western State System. By FREDERICK L. SCHUMAN. New York: McGraw-Hill Book Company. $4.00.

One's attention may be fixed temporarily on domestic problems because of the jam we are in. But we cannot afford to forget that we have deep interests in "the other half of the world." Humanity has discovered that it is intricately woven into one great pattern, and every thread of human relation affects the well-being of the whole. Dr. Schuman, of the University of Chicago, has done a colossal work in gathering together such a kaleidoscopic picture of the economic and political history of the world, tracing man's upward climb towards organization which culminate in the present type of Western State. His captivating style carries the reader along with great speed, lending special emphasis to the developments in Western Europe. He traces the spread of the idea of private ownership from the holder of a little farm to the feudal lords and clannish groups to the final organization of political governments such as we know them today. His treatment of history seems to be objective and searching in its analysis of factors which were at every stage determining man's social nature and tendencies toward nationalism. He pays a tribute to the Papacy for the good it was able to achieve in protecting the rights of individuals and in preserving peace among the war-thirsty tribes up to the time that the Popes, as he sees it, allowed themselves to become implicated in factional politics. He considers the rending of Christian unity by the Reformation as the end of the Church's power and influence in directing the swift current of political events. He fails to stress the fact so freely acknowledged today that Protestantism, by its glorification of individualism and of worldly success, laid the foundation for the greedy capitalism which has produced the paradox of a starving world in the midst of plenty. It is only when the author comes to draw conclusions from the mass of data he and his student collaborators have accumulated that one finds the propagandist and the debater. Dr. Schuman is strong in his convictions. He has lost faith in the individual nations as now oriented to maintain peace. Their greed for power and wealth will drive them into more wars—and chaos. There remains to him only the dilemma: unity through an international State, or at least international collaboration between States banded together in some form of international government built on the present framework of the League of Nations; or, and he dreads this alternative, the surrender of the world to the international Communism of Soviet Russia. He lacks the faith and confidence of Pius XI, who would call individuals and States back to the truths of Christ and to the practice of the Beatitudes. F. D. S.

Every Man's Story of the Oxford Movement. By T. DILWORTH-HARRISON. Milwaukee: Morehouse Publishing Company. 85 cents.

Lead, Kindly Light: Studies of the Saints and Heroes of the Oxford Movment. By the REV. DESMOND MORSE-BOYCOTT. New York: The Macmillan Company. $1.50.

In a scholarly and dignified style, Mr. Dilworth-Harrison has written a brief story of the Oxford Movement well suited for those who wish to know the essential details of this episode in the Church of England's history. The author is an Anglican clergyman who has written his book for Anglicans, which, no doubt, accounts for some expressions not entirely acceptable to Catholics of the plain and unhyphenated sort. Mr. Dilworth-Harrison presumably likes neither W. G. Ward nor those other Anglicans who embraced the Catholic religion, and he does not ostentatiously go out of his way to conceal his sentiments. On the other hand, he is very candid in exposing the state of spiritual decay into which the Church of England had fallen before the Movement, and his account of the persecution of the High Churchmen leaves nothing to the imagination. One can appreciate why high Anglicans are suspicious of bishops! Mr. Morse-Boycott starts out in an Introduction in his best *Daily Express* style. But for the rest, his book is pleasingly disappointing. For instead of the welter of journalese that seems foreshadowed, he gives a series of sympathetic studies of the better-known workers in the Anglican revival, fair alike in his treatment of those who stayed in and those who left the Anglican Establishment. It is doubtful, however, whether this author is close to the facts in speaking of the Anglican Communion as "the most learned of the Churches as touching the Scriptures." He unsparingly trounces the Anglican hierarchical winking at birth control at Lambeth, and refers to us amiably as "Papists," and on the whole has written a quite readable book. W. H. W.

Human Aspects of Unemployment and Relief. By JAMES MIKEL WILLIAMS, PH.D. Chapel Hill: University of North Carolina Press. $2.50.

This book is the outcome of an investigation, made from the spring of 1931 to the end of the summer of 1932, of the effects of unemployment and welfare practices in five cities of New York State. Since up-State New York, says the author, may be safely considered more advanced than any other section of the country in this particular matter, the facts recorded become no exaggera-

tion when applied to the vast portion of the country. The purpose of the author is to show the need of a more comprehensive provision for the unemployed than has yet been made. After giving a clear description of the new poor, of the homes destroyed, the morale impaired, nerves shaken, sex attitudes and practices and delinquency resulting from the great scourge of unemployment, the author tells us of the relief work done by public and private agencies, by the churches and other religious associations, by the public schools; and in conclusion emphasizes the fact that there is necessary a nation-wide and coordinated system of social insurance and public works. In particular, emphasis is placed by the author on the effects which unemployment has on the 16,000,000 children of the unemployed. The book embodies a vast practical experience of the author and of hundreds of other workers throughout the country. Dr. Williams correctly portrays our bad economic system and our wrong social philosophy and points to the millions of dollars provided by Congress for bankers but which do not trickle down to the needy masses to increase their buying power and thus make the wheels of industry turn again. The conditions which the author sketches obtain, no doubt, in many sections of the country today; but it is obviously impossible to say how far they extend. P. H. B.

Adventures of Ideas. By ALFRED NORTH WHITEHEAD. New York: The Macmillan Company. $3.50.

The central idea of this latest of Professor Whitehead's philosophical books seems to be just a reiteration of the discredited nineteenth-century sociological theme of Herbert Spencer that social and religious progress are merely "space-time" affairs and instances of a universal, cosmic law. The book itself disproves this theory in that it has not improved upon the past in its attempted re-statement of the errors of Gibbon, Rousseau, and Hegel. In reviving the old error of "The Rise and Fall of the Roman Empire" that Christianity was a destructive force, even though he does grudgingly admit that it was an improvement, he forgets what all the world knows now that Greece and Rome, like Babylon and Egypt, would have died even had the light of Christianity never appeared, because they all had lost their sense of values, their social and religious traditions, and lived for the day in a chaos of pure sensation. He talks about the age of the "Enlightenment" and its glory in the abolishment of slavery, but he neglects to note the naive philistinism of Helvetius, of Turgot and Condorcet, who regarded morals as a static element with little direct influence on human progress. His theory of the march of progress fails to include the setback caused by Darwinian Evolution; for whereas the eighteenth-century philosophers, even when they were materialists, placed man in a category above the rest of nature, the new evolutionary theory put man back into a Nature "red in tooth and claw" and made of him a mechanical exhibition of the same blind forces which, it said, ruled the material world. And so one might go on challenging his discredited thesis of evolutionary progress, the old sophistical theory that everything newer is better. Two other books are heartening antidotes to "critico-realistic" errors—Father Schmidt's "Origin and Growth of Religion," which so well establishes the now received theory of "Religious Units"; and Christopher Dawson's very scholarly series of essays entitled, "Progress and Religion." W. J. F.

BOOKS AND AUTHORS

Suggestions for Preachers.—One may sometimes find in collections of Protestant sermons and books of quotations suggestive thoughts and treatment of general Christian themes. "The Minister's Annual, 1933" (Revell. $2.50), compiled and edited by Joseph McCray Ramsey, is a well-printed storehouse of sermons, quotations, and detailed arrangements for each Sunday of the year. The selections lack definiteness and clearness in dogmatic utterance but strongly emphasize the moral virtues and stress Christian living. Illustrations and stories abound, but there is no index.

One might expect to find "Inspirational Prose Quotations" (Cokesbury Press, Nashville, Tenn. $2.50) to be aglitter with oratorical gems, but will be disappointed. Over 300 pages are filled with quotations on a variety of subjects, but they seem to have been chosen for their doctrinal value rather than for any special literary quality; and as these selections are made from orthodox and liberals in great confusion, it is difficult to gather what is the doctrine or line of teaching recommended. There is little of conviction on many of the disputed points in Protestant theology. The Virgin Birth of Christ is presented with more of doubt than belief, and the Mother of Christ is credited with several other children besides the Saviour.

Literary Gems.—One would never guess from the title "Slang from Shakespeare" (W. B. Conkey, Dallas, Tex. $1.00), compiled by Anderson M. Baten, what a treasure-house of Shakespearean wit and wisdom this brochure really is. With taste and discrimination this lover of the greatest phrase-maker of all time has selected the happiest groupings of words and ideas from the great dramatist and poet. Besides the quaint and homely phrases which show that much of the cleverness of modern style is based on the genius of this creative writer, he gives many "beautiful literary expressions," invectives, epigrams, and longer quotations of philosophic and human interest. The book is beautifully bound and would be an attractive present for a friend and an invaluable aid to the student lover of literature.

Another very interesting collection of the best thoughts in the happiest phrasings gleaned from every source and in every form was prepared by Glenn S. Nevius in "Gems of Literature" (Parker Publishing Co., Taylorville, Ill. $1.00). The Bible and Shakespeare, poets and prose-writers, philosophers, dramatists, educators, all contribute their epigrams, periods, stanzas, paragraphs. The collection is happy, bright, inspiring. Unfortunately the effort to crowd so much into small space has led to the neglect of proper spacing between quotations, and it is impossible to make out the order followed, if there was one. But with matter so abundant, who would want spaces when he can get a few more gems.

Historical.—"A Kentucky Pioneer" (Twin City Printing Company, Champaign, Ill. $1.50), by the late Bishop John Lancaster Spalding, is an interesting narrative poem. It is an account of the capture of John Lancaster by the Shawnee Indians. Lancaster was one of the early Kentucky Catholic pioneers and one of the Bishop's distinguished ancestors to whom the Church in America owes much. The long introduction on the history of the Spalding family, written by Col. Patrick H. Callahan, will be read with great interest.

On May 1, 1932, the Catholic University of America celebrated the fourth centenary of the Lectures "De Indis" and "De Iure Belli" of Francisco de Vittoria, the famous Spanish Dominican and founder of the modern school of international law. The three addresses given on this occasion, by the Rev. Charles H. McKenna, Dr. Herbert Wright, and Dr. James Brown Scott, are reprinted with interesting facsimiles and historical matter, in the booklet "Francisco de Vittoria," published by the Department of Politics of the Catholic University of America.

Philip Guedalla, in spite of his Spanish name and the indications that he has given lectures in Spanish, is an Oxford graduate, and very English. His latest book, "Argentine Tango" (Harper. $3.00) has practically nothing to do with the Tango, and not so very much with the Argentine. It might well have borne the sub-title, "Travels in South America by a Man Who Never Left England." It is the offensively patronizing sort of book which a conceited man of any nationality may write about another land. Mr. Guedalla sneers at the generic name, "Latin-American," as an inaccurate Gallic invention, whilst at the same time he employs

freely and approvingly that other very funny generic name, "Anglo-Saxon." Mr. Guedalla also sneers at the sincere courtesy shown him by his South American hosts. Mr. Guedalla left school quite some years ago; but his latest book creates the impression that it was written by a cocky school-boy who just *knew* he was brilliant.

A notable addition to the growing shelf of modern Civil War biography is offered by Hamilton Basso in "Beauregard, the Great Creole" (Scribner's. $3.50). In an attempt to rescue from obscurity the fame of the hero of Sumter, Basso revives the bitterness of the relations between Beauregard and Jefferson Davis, a conflict of egotisms which has been all but forgotten by the South that they both served. Davis was to win in the end, by coming forth from prison, his shortcomings forgotten, to become a symbol and an idol for the Confederacy. Beauregard lived in freedom and lived too long, or at least long enough to become innocently involved in the Louisiana lottery; and the stench of that connection not even the fame of Sumter, Bull Run, Corinth, and Petersburg could withstand. The biography has the charm of graceful literary style, which the earlier life by Roman had not, and the whole is carefully documented. An eager biographer, Basso does not permit himself to be so carried away by his subject as to fail in justice and fairness to all parties concerned.

Irish highwaymen, first known as tories and then as rapparees, were made up for the most part of plundered Catholic landowners and their sons. In prosecuting their wild careers they had a code of honor for they never harmed the poor, and they were loyal protectors of hunted priests. Terence O'Hanlon, in "The Highwayman in Irish History" (Gill. 3/6), has searched through State papers, memoirs, and official records of Irish history and has woven a fascinating narrative briefly relating escapades of Redmond O'Hanlon, Captain Power, the three O'Brennans, Dudley Costello, and the rest, whose daring and wild abandon in the face of danger have illumined the pages of Irish history for almost 200 years.

Juveniles.—Kenneth Beaton is the type of boy at prep school who longs for a chum and does not know how to get one. But circumstances in this latest Ralph Henry Barbour yarn, "Beaton Runs the Mile" (Appleton. $2.00), bring him into contact with a schoolmate who, it takes Beaton many months to discover, has the makings of a chum. Incidentally, the author scatters many valuable hints for youthful distance runners across his pages and concludes his yarn with a well-described race, in which, of course, Beaton runs the mile and breaks the tape.

William Heyliger has written many fine stories for boys, and "The Gallant Crosby" (Appleton. $2.00) is another of the same caliber. It will be liked by all boys. The story is woven around baseball at high school and college, centered about Dan Crosby, a pitcher. Dan has a rocky time of it for a while, with jealous teammates and other obstacles, but through determination and steadiness he wins out.

Books Received.—*This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.*

EDWIN MARKHAM. William L. Stidger. $2.50. *Abingdon.*
FROM CHAOS TO CONTROL. Sir Norman Angell. $2.00. *Century.*
GIRL AND HER JOB, THE. Esther Eberstadt Brooke. $1.00. *Appleton.*
GOD SAVE THE DUKE. James Saxon Childers. $2.00. *Appleton.*
HELENE. Vicki Baum. $2.00. *Doubleday, Doran.*
JOHN MARSHALL IN DIPLOMACY AND IN LAW. Lord Craigmyle. $1.75. *Scribner's.*
JOSEPH CONRAD: HIS PHILOSOPHY OF LIFE. Wm. Wallace Bancroft. $1.50. *Stratford.*
MEXICO BEFORE CORTEZ. J. Eric Thompson. $2.50. *Scribner's.*
ON THE HILL. Lewis Gibbs. $2.00. *Appleton.*
PASSION AND DEATH OF OUR LORD JESUS CHRIST, THE. Most Rev. Alban Goodier, S.J. $3.00. *Kenedy.*
REVOLUTION OR JOBS. Thomas Ewing Dabney. $1.50. *Dial.*
ROAD TO HAPPINESS, THE. Rev. F. X. Lasance. $3.00. *Benziger.*
SPITE WIFE. Ann Forester. $2.00. *Dial.*
TOPPLING IDOL—EVOLUTION, A. Arthur K. White and Ray B. White. $1.00. *Pillar of Fire.*
VERBUM SALUTIS VII: ACTES DES APÔTRES. Translated by Adrien Boudou, S.J. 24 francs. *Beauchesne.*
VERDICT OF THE LEAGUE, THE: CHINA AND JAPAN IN MANCHURIA. $1.00. *World Peace Foundation.*

The Woman Accused. Miss Charlesworth. The Mormon Trail. The Lonely Man. To the North.

Like Professor Berdan's "Fourteen Stories from One Plot," the story of "The Woman Accused" (Long and Smith. $1.50), by Rupert Hughes, Vicki Baum, and others, is an interesting exercise to show the reader what a group of notable writers can do with the same material. In Professor Berdan's volume, each writer treated the whole of a single plot in a short story; in "The Woman Accused," ten novelists each do one chapter in developing a single plot. This plot is the one so common in the plays of the 'nineties—a "fallen woman's" attempt to redeem herself through a "good man's" love. The authors tend to get confused about it, however, so that the characterization is not consistently maintained. Most humorous of all is their inability to agree on the handling of the sea. There are other faults but these inconsistencies are to be expected from the nature of the problem set before the writers—each to deal with a separate part of one plot. The book is, however, an interesting experiment, especially to those wishing to study the art of novel construction.

Slowness in action and puerility in incidents told seem to make up the vast bulk of the bulky novels that are shipped across the Atlantic and "Miss Charlesworth" (Stokes. $2.00), by Mabel L. Tyrrell, started out to be just such an interminable tale. However, as one waded through half the story (and it was wading), one began to see a well-wrought plot unfolding. In fact it is extremely clever, and unless he is an exceptionally good guesser the reader will be fooled. Still the thread is spun in jerks, due to the uninteresting details that add but very little to the plot. One is tempted to judge that the author of such a book has set himself or herself so many pages to write in order to call it a book and so he or she proceeds to pad, although the last quarter of the book is highly dramatic. In her first book of consequence, Mabel L. Tyrrell is ever striving after effect by the use of odd and flamboyant expressions.

"The Mormon Trail" (Clode. $2.00), by George B. Rodney, is an unusually readable and instructive historical novel of the expeditions of the Mormons in the early 'fifties, trailing along west through Fort Laramie, up to Salt Lake City, the Sanctuary of the Latter Days Saints. Cast in the form of a Western romance, the book presents an interesting study of the spirit, the methods, the trials and afflictions of those first expeditions moving majestically westward. The romance running through the book is delicate, interesting in its structure, and natural in its development. It has enough heroism and self-sacrifice, the hardships inseparable from the primitive travel of the covered wagons, to give it charm. It is the life story of the father of a lovable girl, who, by reason of her father's inveterate habit of gambling, is made to leave a wealthy home and bright prospects in England and undergo the hardships of the trail which sturdier constitutions could hardly bear.

In "The Lonely Man" (Dutton. $2.50), Gilbert Frankau has gathered an assortment of characters whose unenviable common quality is a lack of fine moral feeling. That in itself need not be blameworthy, but the author creates the impression of condoning this deficiency and indeed seems occasionally to share it. His attitude, like black ink spilled on the pages, mars the story of mysterious Marcus Orlando, daring agent of the British secret service, last of a princely line, musician, connoisseur, and introspective lover of Alix. The locale embraces that English countryside just north of London, and includes a brief interlude in modern Turkey.

Elizabeth Bowen's "To The North" (Knopf. $2.50), is just another modern novel. Taking pathological personalities, with psychiatric skill, she analyzes them in a seamy, sordid, suggestively sensual story. Incidentally, wouldn't it be a wonderful thing if one of these modern writers would one day give some of these characters a good *moral* bath, and scrub and clean their minds and hearts? While it is not desirable that human nature be idealized beyond truth and reality, there is no literary reason for seeing only the drab, foul, vicious in life.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

The Jews and World Revolution

To the Editor of AMERICA:

May I have a few lines to try to answer Father Patterson's recent Communication on Catholics and the Jewish protest? After studying the world-revolutionary movements for the last twenty-five years, my convictions lead me to the conclusion that the Jewish race, led by the brilliant leader, Karl Marx, the author and founder of Communism, has played the leading part in the so-called Socialist-Communist movement not only in Germany but all over the world. The Jews and Communists always seem to find a point of agreement. If Hitler is trying to blot out Communism, must he not attack the Jews who are its leaders everywhere? Are the people to be immune because they are Jews? Hitler has declared that most of the fine positions in Germany are held by the Jews who have de-Christianized every phase of Germany's life. They have ruined the press, the theater, the cinema, and industry; the whole Christian public of Germany is in revolt. They have crowded out the Germans so that only a fraction of the real German public can get a job. The same conditions prevail in America.

I have heard of no protest from the fine orthodox Jews against the Communistic Jews for their murdering of thousands of Catholic priests in Russia, or of their confiscating the Church's property in Mexico and Spain; yet these revolutionary practices were instigated by paid Jewish Communists.

Catholics may outnumber Jews ten to one, but with Jewish organization for world domination what chance have Catholics, with their parochial jealousies, of "mobilizing their strength with the speed and skill of the Jews" (to quote Father Patterson) for mass movement and protest?

Many of the intellectuals studying this world revolution against Christianity are wondering if Hitler is really anti-Semitic or anti-Communistic, and whether it is a doctrine of hate or one of discrimination. Many sources of European information lead one to believe that Hitler is punishing Jews, not because they are Jews but because they are Communists defying and destroying the German nation.

Boston. REBECCA HOAR.

Affection—Motherly and Maidenly

To the Editor of AMERICA:

Poor Francis Thompson! His humility would have recoiled from it, but the truth is he kept his triple plight, "To Song, to Sanctitude, and Poverty." Yes, gentle Anchoret, even in the days of his outcast existence in the streets and alleys of London! What can you mean when you speak of Thompson's "deepest degradation when he was living like a rat?" At the time of his death a wail of regret was raised over Thompson's prostituted talents and the moral degradation of his life. Then, the lady

> Whose spirit sure is lineal to that
> Which sang *Magnificat*,

could no longer remain silent. She, who alone was qualified to speak on such matters, wrote in "her own carved perfect way":

> To the legend of unhappiness was added, here and there, the fiction of great misdeeds. . . . During many years of friendship and almost daily companionship, it was evident to solicitous eyes that he was one of the most innocent of men.

Nor was the incident with Ann any exception. His friendship with her was more extraordinary but no less lovely than his friendship with Mrs. Meynell, as is clear from the description of it given by the poet's biographer:

> Meanwhile, one girl gave out of her scant opulence consisting of a room, and food, and a cab thereto. When the streets were no longer crowded with shameful possibilities, she would think of the only tryst that her heart regarded and, a natural sister of charity, would take her beggar into her vehicle at the appointed place and cherish him with an affection motherly and maidenly, and passionate in both capacities. Two outcasts, they sat marveling that there were joys for them to unbury and to share. Weakness and confidence, humility and reverence, were gifts unknown to her except at his hands, and she repaid them with graces as lovely as a child's, and as unhesitating as a Saint's.

To Thompson, little Madeline Meynell was one who had made "the sudden lilies push between the loosening fibres of the heart," and yet it was to this innocent child that he described Ann as:

> A child; like thee, a spring flower; but a flower
> Fallen from the budded coronal of Spring,
> And through the city-streets blown withering.
> She passed,—O brave, sad, lovingest, tender thing!
> And of her own scant pittance did she give,
> That I might eat and live:
> Then fled, a swift and trackless fugitive.

Thompson and his gentle champion are together now in the nurseries of heaven. Surely, we must not observe the twenty-fifth anniversary of his death by repeating outworn calumnies! The truth is Charles Morgan was, perhaps unwittingly, right when he wrote *apropos* of Thompson's friendship with Ann now being dramatized in London: "Within his life a lovely and complete incident was embedded, and this incident has been made the subject of a play."

Boston. (REV.) TERENCE L. CONNOLLY, S.J.

"The Scrip-and-Stamp Plan"

To the Editor of AMERICA:

From his letter on a scrip-and-stamp plan in the issue of AMERICA for April 29 I am not sure that Father Graham advocates the proposal he outlines, which he says "has been suggested." However, there are many difficulties to such a plan, not the least of which would be the fair distribution of twenty dollars of scrip to every adult.

In regard to the more obvious difficulties of circulation, even though on the back of the scrip is printed that it is legal tender for all debts in the United States except the payment of taxes, I believe very few businessmen would be willing to exchange one dollar's worth of merchandise for a piece of scrip to which may be affixed a three-cent or a six-cent stamp—or even ten of them. The real value of the scrip at any time can be ascertained from the statement that "it might be redeemable by the Government at five-sixths of the value of the stamps actually attached." It would be worth no more than that to any merchant or businessman, and surely he could, for his own protection, give no more for the scrip himself.

It would also be virtually impossible to insure the stamping of the scrip each time that it changed hands, and would call for a tremendous enforcement department. A better method, should such a plan be adopted, would make it obligatory that stamps be attached weekly, for instance, on Wednesdays.

As a depression cure such an issue of scrip would be valueless, for it would, in actual value, depress by one-sixth the good money spent for stamps to be attached. And if it could be enforced—which I doubt—its effect would be to immediately drive out of circulation every cent of currency that has a worth equal to its face value.

New York. FLOYD HAGEN.

Indexes Wanted

To the Editor of AMERICA:

Subscribers to AMERICA frequently write in to secure indexes to former volumes. If any readers have copies of indexes which they do not need, it would be a gracious act to send them to our Business Office.

New York. F. P. LEBUFFE, S.J.
Business Manager.

Chronicle

Home News.—Substantially as submitted, the Senate accepted the Thomas inflation amendment to the farm-relief bill, voting 64 to 21 on April 28, and then by a vote of 64 to 20 passed the farm bill itself. The House, which had already approved the farm bill, on May 3 voted 307 to 86 in favor of the inflation amendment. The bill went to conference between the two Houses. The House $500,000,000 unemployment-relief bill was approved by the Senate on May 1, and sent to conference. On May 3, the Senate substituted for the House bill its own Muscle Shoals bill, sponsored by Senator Norris, by a vote of 63 to 20. House leaders suggested a conference, as the Norris bill was not entirely acceptable to them. Secretary of the Navy Swanson, after a White House conference on May 1, announced that the Administration's public-works program would include $46,000,000 to start construction of twenty destroyers, five light cruisers, four submarines, and one aircraft carrier. He believed the President would ask Congress for authority to stop construction if the disarmament conference cuts down naval construction below the present treaty limitations.—— Rhode Island, on May 1, instructed delegates to vote for ratification of repeal at a constitutional convention to be held May 8, becoming the third State to ratify. The vote was 150,244 to 20,874.

The President was expected soon to send to Congress an emergency railroad bill. As revealed in the press, it would establish a Federal coordinator of transportation, who could relieve the railroads from the anti-trust laws, Interstate Commerce Act, and State and Federal laws, for an emergency period of one year, which could be extended by the President. The railroads would be divided into groups which would be governed by a five-member committee selected by the roads. The committees would assist them in avoiding unnecessary duplication of service, promote financial reorganization to reduce fixed charges, and control accessorial services to avoid unduly impairing earnings. The railway-labor act or contracts entered into under the act would not be amended, and the rights of collective bargaining would be preserved to the railway labor unions. The coordinator would have the power to issue orders for economies.

At Lemars, Iowa, on April 27, District Judge Charles C. Bradley was dragged from his courtroom by a crowd of more than 600 farmers. He was choked until nearly unconscious and otherwise mistreated when he refused to swear that he would sign no more mortgage foreclosures. Governor Herring immediately established martial law in Plymouth County, in which Lemars is located, sending 250 National Guardsmen there, and in Crawford County, sending State troopers to Denison where 800 farmers had attacked State agents and deputies when they attempted to conduct a foreclosure sale. On May 3 more than a hundred farmers had been arrested, charged with participating in the rioting.

Free State Abolishes Oath.—President De Valera succeeded on May 3 in passing the bill whereby the oath of allegiance to the British Crown taken by members of the Oireachtas should cease to be mandatory. The debate preceding the final vote, 76 to 56 in favor of the bill, was one of the most violent since Fianna Fail took over the Government. The demonstrations in the public gallery were such that the Speaker of the Dail was forced to threaten that the gallery would be cleared. The bill was first introduced on April 20, 1932, but opposition from the Senate prevented its passage. The abolition required the amending of the Constitution and the Constitution act of 1922; the measure included the deletion of Article 17, which states the form of the oath to be taken, and deletion of phrases in Articles 55 and 50. The Cosgrave party opposed the abolition of the oath not so much because they championed the oath or its form, but because they considered its abolition, without the agreement of Great Britain, to be a violation of the Anglo-Irish treaty. The bill was signed by the Governor General, Donal Buckley, who gave the royal assent on behalf of King George. President De Valera stated that, with the removal of the oath, the constitutional authority of the Free State would be respected as never before. He expressed the belief that "there is nothing now to prevent the people looking for a republic of all Ireland."

Crisis in Spain.—The fall of the present Government seemed imminent as the Cortes reopened on May 2 and plunged at once into debate upon the law of Religious Congregations. This law, which would nationalize about fifty-million dollars' worth of Church property and forbid teaching by the 80,000 Religious men and women in the schools, had not yet been passed in all its provisions. Premier Azaña's Government, a Left coalition dominated by the Socialist labor unions and supported by the Catalans, made an immediate effort to drive the law to a conclusion. But the recent municipal elections which had returned a surprising majority for Rightist and Monarchist parties and had given office to more than 9,000 town councilors to the Government's 5,000, had greatly heartened the Conservatives. Their strong opposition to the Religious law in the first sessions of the Cortes precipitated a crisis. Observers felt that force might be resorted to by either side. Forceful measures by Azaña would constitute a more rigid dictatorship; force by the Conservatives would mean a counter-revolution, with the probability that Alejandro Lerroux might be put into power. Developments were being watched with great interest.

Peru's President Assassinated.—On April 30, President Luis M. Sanchez Cerro was assassinated just as he had concluded the review of a military parade. The attack upon the President was so sudden that the elaborate precautions which had been made to protect him were of no avail. The assassin was immediately shot down. According to an official statement of the Government, the President's assailant was a member of the radical Aprista

party, and the assassination was part of a nation-wide terrorist plan to set up a Communistic Government. Gen. Oscar Benavides was chosen as Provisional President to fill out the three-and-a-half years of Sanchez Cerro's term. Following the election of the new President, the former Cabinet members in accordance with the custom presented their resignation to General Benavides, who immediately requested them to continue in his Government. The new President brought to his office much experience. He is an ex-President, having been chosen during the early years of the World War after the overthrow of President Billinghurst. He had also held high diplomatic posts at London and Madrid. In politics he is considered a Conservative. According to the press the change of leadership in Peru would have little or no effect on the Leticia dispute with Colombia, for the new head of the State must continue to give at least nominal support in money and munitions to the inhabitants of the Loretto Province in their campaign to oust Colombian authorities from the Amazon port.

Population Shifts in Russia.—A decree signed by Premier Molotov and published on April 29 extended on a vast scale the range of the so-called passport system by which the Government is enabled to exclude from any given city or region all persons who are not provided with a certificate or "passport," which is refused to those whose social origin or attitude lacks approval. Primarily undertaken to free Moscow, Leningrad, and other large centers of the hungry crowds of peasants drifting in from the country, the decree extended it to include a sixty-mile belt along the whole length of the western frontier, as well as Kiev, Odessa, Minsk, Rostov, Stalingrad, Stalinsk, Baku, Nizhninovgorod and many other industrial centers, as well as important cities in the Far East, as Vladivostok and Khabarovsk. Despite the enforced removals, no appreciable decrease of congestion was noticed in Moscow. A ruthless "purging" of the Communist party, beginning June 1, of all undesirable elements, was also announced.

British Trade Agreements.—In rapid succession about the end of April and the beginning of May, Great Britain announced the signing of trade agreements with Denmark, Germany, and Argentina, and the completion of agreements with Norway and Sweden. The principal trade with Germany was that by which Germany would take 180,000 tons of British coal a month, exclusive of bunker coal, and by which Britain reduced the duties on many classes of German manufactured goods. A large Conservative bloc opposed in the debate the German agreement as harmful to British industry, but it was passed by a majority of 189. The agreement with the Argentine was not similarly questioned by Parliament. Through this agreement the exchange restrictions were removed in great part; "frozen" British credits would be released. According to the New York *Times'* correspondent, "the Ministry views the agreement as tantamount to a 'virtual cornering' by Britain of the peso and the whole of Argentina's free exchange, which, after the payment of certain contractual obligations elsewhere, will be lodged in London." This phase of the agreement was regarded abroad as hurtful to the trade of the United States and Germany with the Argentine, "as there will be no exchange available to make payments." The Argentine reduced duties on about 280 items. Meat products from the Argentine were allowed almost up to the level that existed before the Ottawa agreements.

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freely and approvingly that other very funny generic name, "Anglo-Saxon." Mr. Guedalla also sneers at the sincere courtesy shown him by his South American hosts. Mr. Guedalla left school quite some years ago; but his latest book creates the impression that it was written by a cocky school-boy who just *knew* he was brilliant.

A notable addition to the growing shelf of modern Civil War biography is offered by Hamilton Basso in "Beauregard, the Great Creole" (Scribner's. $3.50). In an attempt to rescue from obscurity the fame of the hero of Sumter, Basso revives the bitterness of the relations between Beauregard and Jefferson Davis, a conflict of egotisms which has been all but forgotten by the South that they both served. Davis was to win in the end, by coming forth from prison, his shortcomings forgotten, to become a symbol and an idol for the Confederacy. Beauregard lived in freedom and lived too long, or at least long enough to become innocently involved in the Louisiana lottery; and the stench of that connection not even the fame of Sumter, Bull Run, Corinth, and Petersburg could withstand. The biography has the charm of graceful literary style, which the earlier life by Roman had not, and the whole is carefully documented. An eager biographer, Basso does not permit himself to be so carried away by his subject as to fail in justice and fairness to all parties concerned.

Irish highwaymen, first known as tories and then as rapparees, were made up for the most part of plundered Catholic landowners and their sons. In prosecuting their wild careers they had a code of honor for they never harmed the poor, and they were loyal protectors of hunted priests. Terence O'Hanlon, in "The Highwayman in Irish History" (Gill. 3/6), has searched through State papers, memoirs, and official records of Irish history and has woven a fascinating narrative briefly relating escapades of Redmond O'Hanlon, Captain Power, the three O'Brennans, Dudley Costello, and the rest, whose daring and wild abandon in the face of danger have illumined the pages of Irish history for almost 200 years.

Juveniles.—Kenneth Beaton is the type of boy at prep school who longs for a chum and does not know how to get one. But circumstances in this latest Ralph Henry Barbour yarn, "Beaton Runs the Mile" (Appleton. $2.00), bring him into contact with a schoolmate who, it takes Beaton many months to discover, has the makings of a chum. Incidentally, the author scatters many valuable hints for youthful distance runners across his pages and concludes his yarn with a well-described race, in which, of course, Beaton runs the mile and breaks the tape.

William Heyliger has written many fine stories for boys, and "The Gallant Crosby" (Appleton. $2.00) is another of the same caliber. It will be liked by all boys. The story is woven around baseball at high school and college, centered about Dan Crosby, a pitcher. Dan has a rocky time of it for a while, with jealous teammates and other obstacles, but through determination and steadiness he wins out.

Books Received.—*This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.*

EDWIN MARKHAM. William L. Stidger. $2.50. *Abingdon.*
FROM CHAOS TO CONTROL. Sir Norman Angell. $2.00. *Century.*
GIRL AND HER JOB, THE. Esther Eberstadt Brooke. $1.00. *Appleton.*
GOD SAVE THE DUKE. James Saxon Childers. $2.00. *Appleton.*
HELENE. Vicki Baum. $2.00. *Doubleday, Doran.*
JOHN MARSHALL IN DIPLOMACY AND IN LAW. Lord Craigmyle. $1.75. *Scribner's.*
JOSEPH CONRAD: HIS PHILOSOPHY OF LIFE. Wm. Wallace Bancroft. $1.50. *Stratford.*
MEXICO BEFORE CORTEZ. J. Eric Thompson. $2.50. *Scribner's.*
ON THE HILL. Lewis Gibbs. $2.00. *Appleton.*
PASSION AND DEATH OF OUR LORD JESUS CHRIST, THE. Most Rev. Alban Goodier, S.J. $3.00. *Kenedy.*
REVOLUTION OR JOBS. Thomas Ewing Dabney. $1.50. *Dial.*
ROAD TO HAPPINESS, THE. Rev. F. X. Lasance. $3.00. *Benziger.*
SPITE WIFE. Ann Forester. $2.00. *Dial.*
TOPPLING IDOL—EVOLUTION, A. Arthur K. White and Ray B. White. $1.00. *Pillar of Fire.*
VERBUM SALUTIS VII: ACTES DES APÔTRES. Translated by Adrien Boudou, S.J. 24 francs. *Beauchesne.*
VERDICT OF THE LEAGUE, THE: CHINA AND JAPAN IN MANCHURIA. $1.00. *World Peace Foundation.*

The Woman Accused. Miss Charlesworth. The Mormon Trail. The Lonely Man. To the North.

Like Professor Berdan's "Fourteen Stories from One Plot," the story of "The Woman Accused" (Long and Smith. $1.50), by Rupert Hughes, Vicki Baum, and others, is an interesting exercise to show the reader what a group of notable writers can do with the same material. In Professor Berdan's volume, each writer treated the whole of a single plot in a short story; in "The Woman Accused," ten novelists each do one chapter in developing a single plot. This plot is the one so common in the plays of the 'nineties—a "fallen woman's" attempt to redeem herself through a "good man's" love. The authors tend to get confused about it, however, so that the characterization is not consistently maintained. Most humorous of all is their inability to agree on the handling of the sea. There are other faults but these inconsistencies are to be expected from the nature of the problem set before the writers—each to deal with a separate part of one plot. The book is, however, an interesting experiment, especially to those wishing to study the art of novel construction.

Slowness in action and puerility in incidents told seem to make up the vast bulk of the bulky novels that are shipped across the Atlantic and "Miss Charlesworth" (Stokes. $2.00), by Mabel L. Tyrrell, started out to be just such an interminable tale. However, as one waded through half the story (and it was wading), one began to see a well-wrought plot unfolding. In fact it is extremely clever, and unless he is an exceptionally good guesser the reader will be fooled. Still the thread is spun in jerks, due to the uninteresting details that add but very little to the plot. One is tempted to judge that the author of such a book has set himself or herself so many pages to write in order to call it a book and so he or she proceeds to pad, although the last quarter of the book is highly dramatic. In her first book of consequence, Mabel L. Tyrrell is ever striving after effect by the use of odd and flamboyant expressions.

"The Mormon Trail" (Clode. $2.00), by George B. Rodney, is an unusually readable and instructive historical novel of the expeditions of the Mormons in the early 'fifties, trailing along west through Fort Laramie, up to Salt Lake City, the Sanctuary of the Latter Days Saints. Cast in the form of a Western romance, the book presents an interesting study of the spirit, the methods, the trials and afflictions of those first expeditions moving majestically westward. The romance running through the book is delicate, interesting in its structure, and natural in its development. It has enough heroism and self-sacrifice, the hardships inseparable from the primitive travel of the covered wagons, to give it charm. It is the life story of the father of a lovable girl, who, by reason of her father's inveterate habit of gambling, is made to leave a wealthy home and bright prospects in England and undergo the hardships of the trail which sturdier constitutions could hardly bear.

In "The Lonely Man" (Dutton. $2.50), Gilbert Frankau has gathered an assortment of characters whose unenviable common quality is a lack of fine moral feeling. That in itself need not be blameworthy, but the author creates the impression of condoning this deficiency and indeed seems occasionally to share it. His attitude, like black ink spilled on the pages, mars the story of mysterious Marcus Orlando, daring agent of the British secret service, last of a princely line, musician, connoisseur, and introspective lover of Alix. The locale embraces that English countryside just north of London, and includes a brief interlude in modern Turkey.

Elizabeth Bowen's "To The North" (Knopf. $2.50), is just another modern novel. Taking pathological personalities, with psychiatric skill, she analyzes them in a seamy, sordid, suggestively sensual story. Incidentally, wouldn't it be a wonderful thing if one of these modern writers would one day give some of these characters a good *moral* bath, and scrub and clean their minds and hearts? While it is not desirable that human nature be idealized beyond truth and reality, there is no literary reason for seeing only the drab, foul, vicious in life.

party, and the assassination was part of a nation-wide terrorist plan to set up a Communistic Government. Gen. Oscar Benavides was chosen as Provisional President to fill out the three-and-a-half years of Sanchez Cerro's term. Following the election of the new President, the former Cabinet members in accordance with the custom presented their resignation to General Benavides, who immediately requested them to continue in his Government. The new President brought to his office much experience. He is an ex-President, having been chosen during the early years of the World War after the overthrow of President Billinghurst. He had also held high diplomatic posts at London and Madrid. In politics he is considered a Conservative. According to the press the change of leadership in Peru would have little or no effect on the Leticia dispute with Colombia, for the new head of the State must continue to give at least nominal support in money and munitions to the inhabitants of the Loretto Province in their campaign to oust Colombian authorities from the Amazon port.

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Protestant churches were still in confusion in their efforts to reorganize and the German Christians were pressing for new elections.

Religious Persecution in Mexico.—Although the traditional ceremonies of Holy Week were fittingly observed in the authorized churches, the authorities of Vera Cruz endeavored to stop the participation of children by designating that week as "Week of the Child," and scheduling a festival for the children for Holy Thursday and an excursion for Good Friday. Officials of the Secretariat of Public Education revising the libraries of private schools were reported as prohibiting all works that treat of religious beliefs, even the classics.

Four Economic Ambassadors.—Argentina, Canada, Germany, and Italy sent their economic representatives to Washington to follow in the footsteps of Messrs. MacDonald and Herriot. As a result of the conversations between President Roosevelt and Prime Minister Bennett of Canada hopes were entertained of a trade agreement with that country. Their joint statement, issued on April 29, was worded in largely similar manner to that of the President and M. Herriot; in conclusion, however, they observed that they had "agreed to begin a search for means to increase the exchange of commodities between our two countries and thereby to promote not only economic betterment on the North American continent but also the general improvement of world conditions." Guido Jung, Italian Minister of Finance, who arrived in the United States and immediately hastened to Washington, observed extreme caution as to what he might discuss; he declared himself, however, for a stable currency in accordance with Italy's avowed policy and pointed out that a "better and clearer political atmosphere was essential to the revival of the spirit of enterprise throughout the world." The President began his second week of economic discussion on May 1 by entertaining at dinner Tomás A. LeBreton, Argentinian Ambassador to France and head of his country's economic delegation, who was assisted by Dr. Felipe A. Espil, Argentinian Ambassador to the United States. "Precise instructions" were said to have been issued to the Argentinian envoys as to their course of action. Their country's recent trade agreement with Great Britain the Buenos Aires press hailed with satisfaction, while expressing the belief that it might be harmful to trade with the United States. United States exports to Argentina had fallen off from $129,862,000 in 1930 to $52,652,000 in 1931, and $31,670,000 in 1932. Hjalmar Schacht, President of the German Reichsbank, arrived in this country on May 2.

M. Herriot's Return.—Edouard Herriot, former Premier of France, returned from his visit to the United States less as a negotiator, as was noted by a correspondent, than as a messenger. Undoubtedly he brought back for his compatriots a new concept of the part of America in international affairs, but there was little or nothing definite to report to the public, particularly in the matter of the War debts. A statement issued on April 28 reported full agreement as to the necessity of a prompt meeting of the World Economic Conference, which should remove impediments to international commerce, "such as tariffs, quotas, and exchange restrictions, and by the reestablishment of a normal financial and monetary situation." In his parting public address M. Herriot stressed the need of "a sense of security and stability" which should reach down to the family and to the individual. He also had suggested a tariff truce as well as a monetary truce. In the meanwhile French comment at home was far from reassuring. Caution was expressed, combined from the Nationalist side with considerable suspicions, as to all the matters that were discussed by M. Herriot. France, as was explained by Premier Daladier, was largely self-contained; hence less actively concerned than other nations about reducing her tariff, which was complex enough in its provisions. In monetary matters the French looked with distrust upon the American movement towards the devaluation of the dollar. Even the American proposal of entering into a consultative agreement with other Powers for the event of the threat of war, was questioned.

U. S. Supports Disarmament Plan.—A deep impression was made at the World Disarmament Conference in Geneva when on April 28 Norman H. Davis, United States delegate, announced the intention of the United States Government to support, "as a most definite and excellent step," the British plan for gradual disarmament, which provides for a standardization of Continental armies on a uniform militia basis. Amendments thereto would also be resisted; the Germans having proposed a series of these, which were opposed by the French and British delegations as implying rearmament. A notable concession, however, was made to Germany on May 1 when the United States cast the vote that decided in the effectives committee that the Nazi storm troops should not be counted as part of the army to be allowed to Germany under the proposed disarmament treaty. The intention to rearm was strenuously denied by Herr Nadolny, chief German delegate, who begged merely that Germany might be given breathing space for her tremendous work of internal reconstruction.

Next week, Lawrence A. Fernsworth will conclude his series on the military massacre at Casas Viejas. The last article will be called "Casas Viejas: Spain's Tragedy."

Gerard B. Donnelly will contribute a study of motion-picture performance since January of this year. It will have the significant title, "The Dirt Road."

Dr. John A. Ryan's series will also come to a conclusion next week. His last article will deal with immigration and some problems of cooperation.

To help celebrate the St. Vincent de Paul Conference's jubilee, Augustine Klaas will contribute "Frederic Ozanam, Pioneer of Catholic Action."